



INDIAN LEGENDS

ЛЕГЕНДЫ СЕВЕРОАМЕРИКАНСКИХ ИНДЕЙЦЕВ

КНИГА
ДЛЯ ВНЕКЛАССНОГО ЧТЕНИЯ
НА АНГЛИЙСКОМ ЯЗЫКЕ
В VIII КЛАССЕ СРЕДНЕЙ ШКОЛЫ
Составил и обработал
Л. В. Хвостенко



ГОСУДАРСТВЕННОЕ УЧЕБНО-ПЕДАГОГИЧЕСКОЕ ИЗДАТЕЛЬСТВО
МИНИСТЕРСТВА ПРОСВЕЩЕНИЯ РСФСР
ЛЕНИНГРАДСКОЕ ОТДЕЛЕНИЕ
Л е н и н г р а д · 1957

INDIAN LEGENDS

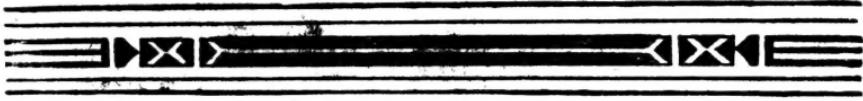
**FOLK-TALES AND LEGENDS
OF THE NORTH-AMERICAN INDIANS**

**COMPILED, RETOLD AND ADAPTED
FOR THE 8th FORM OF THE SECONDARY SCHOOL**

by *L. Khvostenko*



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ПРЕДИСЛОВИЕ

Сказки и легенды индейцев Северной Америки — богатый и своеобразный мир. В нем живут смелые и благородные, чистые душой и сердцем люди, живут той жизнью, какой индейцы жили еще до появления европейцев на американском континенте. В те далекие времена весь обширный материк — от Атлантического океана на востоке и до Тихого океана на западе, от Карибского моря на юге и до Ледовитого океана на севере — был заселен многочисленными племенами охотников, рыбаков и земледельцев. После открытия Америки европейцы по ошибке стали называть их „индейцами“, думая, что это — жители Индии и что путь через Атлантический океан — это западный морской путь в азиатские страны. Ошибка скоро разъяснилась, но коренных жителей Америки до сих пор так и называют „индейцами“, а иногда и „краснокожими индейцами“.

„Краснокожими“ индейцев назвали тоже по ошибке. Ранние европейские поселенцы в Северной Америке сталкивались с отрядами воинов, выходивших „на тропу войны“ в боевой раскраске: все открытые части тела они покрывали слоем красной охры, а поверх нее рисовали узоры другими красками — белой, желтой, синей. Это создавало впечатление, что у индейцев кожа красноватого цвета. Но что заставляло индейцев выходить „на тропу войны“ и придавать себе такой свирепый, устрашающий вид? Неужели они были настолько воинственны и кровожадны? Конечно, нет. Если индейские племена и воевали между собой, то объяснялось это сначала только тем, что большинство из них вело кочевой образ жизни и часто меняло место жительства в поисках охотничих угодий. Когда олени и лесная дичь исчезали в одном месте, индейцы поневоле перебирались в другое, а оно зачастую оказывалось занятым племенем, которое пришло сюда раньше и не хотело уступать своих прав опоздавшим пришельцам.

Голод ожесточал людей, заставлял их истреблять врагов (ведь чем меньше их останется, тем больше будет пищи для победителей), и мерилом доблести воина-индейца становилось количество добытых им „скальпов“ (скальп — содранная с головы убитого врага кожа вместе с волосами). Обычай скальпировать врага сохранился у некоторых племен и после появления белых поселенцев и вызывал всякого рода кривотолки о „жестокости“ краснокожих.

На самом же деле индейцы совсем не были жестокими и кровожадными, и лучшим доказательством этому служат их сказки и легенды, из которых ясно видно, что они стремились к миру и дружбе между племенами. Самые мудрые из индейских вождей настойчиво доказывали своим соплеменникам, что лучший путь к изобилию и счастью — это оседлый образ жизни, земледелие, освобождающее от необходимости кочевать с места на место, и союз с соседними племенами. Этому учил и знаменитый вождь Гайавата, создавший в XVI веке Ирокезскую Лигу — союз племен, говоривших на сходных наречиях и населявших восточную часть теперешних Соединенных Штатов.

Исторические предания ирокезов переплелись со сказками и легендами других индейцев, в частности с легендами алgonкинов — большой группы племен, населявших земли вокруг Великих озер и к югу от них. Главным героем легенд алгонкинов был мифический полубог Манабуш или Нанабозо, что в буквальном переводе означает „Великий Кролик“. (Почему его так называли вы можете узнать из легенды „О происхождении огня“, стр. 46.) В алгонкинских легендах Нанабозо является воплощением человеколюбия и доброты; всю свою жизнь он посвятил борьбе за счастье людей; мудрый и дальновидный, он учил индейцев не только тому, как бороться с враждебными силами природы, но и тому, как побеждать в себе дурные страсти — жадность, жестокость, кичливость, лень — всё то, что мешает жить разумно и счастливо.

Лишь небольшая часть легенд о Нанабозо вошла в этот сборник. Другие легенды вы найдете в замечательной поэме американского поэта Лонгфелло — „Песнь о Гайавате“, где в стихах пересказаны многие интересные предания. Правда, Лонгфелло переименовал главного героя алгонкинских преданий, наделив его именем исторического героя ирокезов. Но этим самым он как бы подчеркнул, что всем индейским племенам Северной Америки были близки одни и те же идеалы — идеалы мира и братства.

К сожалению, не все американские писатели и общественные деятели понимали это в одинаковой степени. Даже такой превосходный писатель, как Фенимор Купер, создавший ряд романов, в которых он с большим уважением и любовью говорил об индейцах,

делил индейцев на „хороших“ и „плохих“. „Хорошими“ он считал индейцев, которые не воевали против английских поселенцев в Америке, и, наоборот, помогали им воевать против французов, владевших в XVIII веке землями теперешней Канады; а к „плохим“ индейцам он относил тех, кто помогал французам. Поэтому в его романе „Последний из Могикан“ алгонкинское племя делаваров (могикане — одна из ветвей делаваров) выведено как племя миролюбивых, „хороших“ индейцев, а ирокезское племя гуронов обрисовано в отрицательном плане.

Конечно, нелепо делить индейцев на „хороших“ и „плохих“, как до сих пор делают некоторые буржуазные американские историки. Если уж говорить о жестокостях и зверствах, связанных с историей американских индейцев, то прежде всего надо говорить о политике английских и французских колонизаторов Америки и о политике властей Соединенных Штатов, образовавшихся в конце XVIII века.

Хотя английские и французские поселенцы появились в Америке еще в XVI веке, они до начала XIX века занимали сравнительно небольшую часть территории североамериканского материка. В то время их земли, частично „купленные“ за пригоршню стеклянных бус и прочих безделушек у простодушных индейцев, но в большинстве случаев просто отобранные у них силой, тянулись вдоль побережья Атлантического океана и по берегам реки Св. Лаврентия — к району Великих озер, а на юге по реке Миссисипи. Когда в середине XVIII века в Европе началась Семилетняя война, в которой Англия и Франция оказались во враждебных лагерях, одновременно начались и военные действия между английскими и французскими колониями в Америке. И англичане и французы стремились использовать в военных действиях индейцев; они всячески натравливали одни племена на другие. И, конечно, не гуруны были виноваты в исчезновении племени могикан, а все те же англичане и французы, преступно разжигавшие вражду между индейцами и под видом „правосудия“ истреблявшие целые племена.

Но еще больше преступлений по отношению к индейским племенам совершили американские власти. Десятки раз они нарушили свои договоры с индейскими племенами и изгоняли их с их земель. А когда индейцы отказывались „продавать“ понравившиеся белым колонизаторам земли и защищали их с оружием в руках, немедленно возникала очередная история о „зверствах“ краснокожих, и против индейцев, вооруженных лишь луками, копьями и томагавками (небольшими боевыми топориками), выступали войска, вооруженные гаубицами и пушками. Индейцы защищали свои земли с беззаветной храбростью, но против пушек они были бессильны. Так власти Со-

единенных Штатов вели истребительную войну против индейских племен на протяжении почти всего XIX века, и вели ее, пока от многих миллионов индейцев не осталась лишь небольшая кучка. Сейчас в Соединенных Штатах Америки насчитывается меньше пятисот тысяч индейцев, да и те живут не на землях, которые занимали их предки, а в так называемых „резервациях“, куда их переселили насильно. Эти „резервации“ расположены в пустынях и полупустынях запада Соединенных Штатов, и индейцы не имеют права покидать их без разрешения властей. В большинстве резерваций индейцы лишены человеческих условий существования и обречены на медленное вымирание.

Но даже в этих ужасающих условиях индейцы продолжают хранить в памяти предания о подвигах своих далеких предков, и героические предания старины, а также моральная поддержка передовых американцев и всего прогрессивного человечества вселяет в них уверенность, что настанет время, когда они на своей родной земле обретут права полноправных и свободных граждан.

Л. Хвостенко.



THE DIVER AND THE NORTH WIND

Long, long ago, in the time when only a few people lived on the earth, there was a tribe of fishermen. In summer they travelled far to the North where they found good fish in abundance. But in winter they had to return to the warmer part of the country because the ruler of the North, a fierce old man whose name was Kabibonokka,¹ or the North Wind, drove them away.

¹ Произношение имен собственных см. на стр. 90.



Kabibonokka ruled over the Land of Ice. Green grass and bright flowers never grew in his land which stretched all over¹ the top of the world. Luckily for the Indian fishermen, Kabibonokka was not the ruler of all the world. Shawondasee, the South Wind, was much stronger than Kabibonokka, and in Shawondasee's land it was always summer.

In spring Shawondasee also travelled to the North and helped the fishermen. He broke up the ice on the lakes and rivers and then the fishermen could catch fish. In spring, summer and autumn Shawondasee had very much work to do.² It was he who³ made the flowers and fruit grow, it was he who made the corn ripen in the fields and who

¹ ... stretched all over... — ...простиралась по всей...

² Shawondasee had very much work to do — у Шавондази было очень много работы.

³ It was he who — Это он... (Конструкция it is (was)... who употребляется для подчеркивания значения подлежащего.)

made all the earth glad and beautiful. But after his work Shawondasee grew tired, and in autumn he often climbed to the top of a hill and sat there with his great pipe—resting, dreaming and smoking. Hour after hour he sat and



smoked; and the smoke filled the air with a soft haze. Not a breath of wind, not¹ a cloud in the sky: only peace and quiet everywhere. For the Indians who lived in the North this was the most beautiful time of the year. It was Indian Summer.²

But for the fishermen who set their nets far in the North Indian Summer was a warning. They knew that they had to hurry. Shawondasee will soon fall asleep and then fierce old Kabibonokka will come and drive them away. One morning, when they got up, they saw that thin ice had covered the water of the lake where they set their nets. Soon it began to snow and the ice grew thicker. The fishermen could already hear Kabibonokka's steps in the distance.

¹ Not a breath of wind, not... — Ни дуновения ветерка, ни...

² Indian Summer — бабье лето (букв. индейское лето). Народное выражение, принятое для обозначения временного возврата осенью теплой и сухой погоды; для индейцев — время, когда, заготовив пищу на зиму, они могут себе позволить отдохнуть.

"Kabibonokka is coming!" cried the fishermen. "Kabibonokka will soon be here. It is time for us to go."¹

But Shingebis, the Diver, only laughed.

Shingebis was always laughing. He laughed when he caught a big fish and he laughed when he caught none at all.² He was always gay and merry.

"Why should I go?"³ he said to his comrades. "I can cut a hole in the ice and fish with a line. What do I care for⁴ old Kabibonokka?"

They looked at him with astonishment. Of course they knew that Shingebis was a very clever man. He even had some magic powers and could change himself into a duck. That is why⁵ he was called Shingebis, "the diver." But how could this help him against the terrible North Wind?

"Kabibonokka is much stronger than you," they said.

"The biggest trees in the forest bend before him. The swiftest rivers freeze at his touch.⁶ If you cannot change yourself into a bear, or a fish, he will freeze you to death."

But Shingebis only laughed.

"My fur coat and mittens will protect me in the daytime," he said, "and a warm fire burns in my wigwam

¹ It is time for us to go — Нам пора уходить.

² when he caught none at all — когда ему ничего не попадалось (none at all совсем ничего, никакого).

³ Why should I go? — Зачем мне уходить?

⁴ What do I care for...? — Какое мне дело до...?

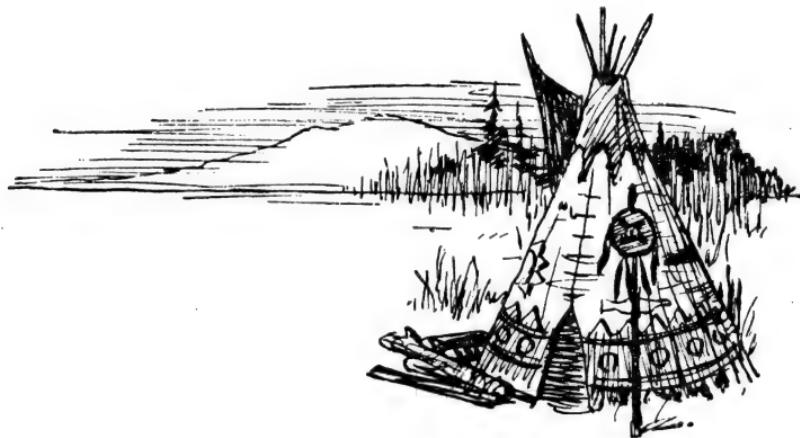
⁵ That is why... — Вот почему...

⁶ at his touch — от его прикосновения.

at night. Let Kabibonokka come into my wigwam if he dares!"

The fishermen were sad when they were going away. They all loved Shingebis, and the truth is,¹ they did not expect to see him again.

When they had gone to the South, Shingebis fell to work.² He prepared many large logs, gathered dry bark



and twigs, and every evening the fire in his wigwam burnt brightly. In the morning he went to the lake, made holes in the ice and caught fish. In the evening he went home along a path in the snow, dragging a long string of fish behind him and singing a merry song.

And at last Kabibonokka came to the lake and saw Shingebis who was returning to his wigwam with a string of fish.

"Whoo, whoo!"³ cried the North Wind. "Who dares to stay here long after⁴ the wild goose and duck have gone to the South? We shall see who is master in the Land of

¹ the truth is... — по правде говоря...

² ...fell to work — ... принялся за работу.

³ Whoo, whoo! ['hu: 'hu:] — Уу-уу! (*Подражание завыванию ветра*)

⁴ long after — долгое время после того, как...



Ice. This very night¹ I shall come into his wigwam and put his fire out! Who, whoo!"

Night came. Shingebis sat in his wigwam by the fire. And what a fire it was! Each log was so big that it could burn for a month! Shingebis was cooking a fish—a big fresh fish which he had caught that very day. The fish smelt very nice, and Shingebis rubbed his hands with pleasure.² He had walked many miles that day and it was good to sit by the fire in the warm wigwam. He was thinking about his comrades who had so early left a place where fish was in abundance.

"They think that Kabibonokka is an evil manito,"³ he was saying to himself, "and that he is stronger than any

¹ This very night...—Сегодня же ночью...

² with pleasure — от удовольствия.

³ evil manito [ˈmænpɪtoʊ] — злой дух; манито — волшебная сила, дух.

Indian. But I am sure that he is a man, just like myself.¹ It is true that I can't stand cold² as he can, but he surely cannot stand heat as I can."

This thought made him merry, and he again began to laugh and sing. He ate his supper and did not even notice the noise that the North Wind was making in the forest around the wigwam. The snow fell thick and fast;³ near the ground the wind caught it up⁴ and drove it against⁵ the wigwam. But the snow did not get into the wigwam and only covered it like a thick blanket, protecting it against the cold wind.



Kabibonokka soon discovered his mistake and was quite furious.⁶ He stood near the entrance of the wigwam and shouted. His voice was wild and terrible, but Shingebis

¹ just like myself — такой же, как я.

² I can't stand cold — Я не могу выносить холод.

³ thick and fast — сплошной пеленой (букв. плотно и густо).

⁴ ...caught it up — ...подхватывал его.

⁵ ...drove it against... — ...швырял его на...

⁶ ...was quite furious — ...совсем рассвирепел.

was not afraid. It was so quiet in that great silent country that he even liked the noise for a change.¹ He laughed and shouted back,

"Ho, ho! How are you, Kabibonokka? If you are not careful, you will burst your cheeks."²

The wigwam shook with the force of the wind and the leather curtain that covered the entrance flapped with a great noise.

"Come in, Kabibonokka!" called Shingebis merrily. "Come in and warm yourself. Don't be afraid!"

At these mocking words Kabibonokka gathered all his force, broke one of the leather straps of the curtain and made his way inside.³ Oh, how cold was his breath! So cold that it filled the hot wigwam like a fog.

Shingebis pretended not to notice.⁴ Singing a song, he rose to his feet⁵ and threw another log on the fire. It was a big pine log and it gave so much heat that he had to sit a little distance away.⁶ He looked at Kabibonokka, and what he saw made him laugh again. Sweat was pouring from the old man's forehead, the snow and icicles in his hair quickly disappeared. Kabibonokka, the fierce North Wind, was melting! His nose and ears became smaller, and even his body was growing smaller.

"Come up to the fire," said Shingebis. "Come up closer, and warm your hands and feet."

But Kabibonokka, the North Wind, was afraid to come up to the fire. He jumped up and ran out of the wigwam faster than he came in.

The cold air made him stronger, and all his anger returned. He could not freeze Shingebis, so he spent his anger⁷

¹ for a change — для разнообразия.

² If you are not careful, you will burst your cheeks — Будь осторожней, не то у тебя щеки лопнут.

³ ...made his way inside — ... пробрался внутрь.

⁴ ...pretended not to notice — ... притворился, что не замечает.

⁵ he rose to his feet — он встал.

⁶ ...sit a little distance away — ...отсесть подальше (от огня).

⁷ ...spent his anger — ...изливал свой гнев.



On everything around him. The snow under his feet became hard, the trees trembled under his breath and all the wild animals tried to hide themselves.

Once more Kabibonokka came to the wigwam of Shingebis.

"Come out," he shouted. "Come out, if you dare, and wrestle with me here in the snow. We'll soon see who is master in the Land of Ice!"

Shingebis thought a little. "The fire must have made him weaker.¹ And my own body is warm. I believe I can wrestle with him. When he sees that I am stronger, he will leave me alone,² and I shall stay here as long as I please."³

He ran out of the wigwam, and then a great struggle began. They rolled over and over⁴ on the hard snow, then got up and fell again.

All night long⁵ they wrestled, and Shingebis did not suffer from the cold because he moved all the time and this made his blood run quicker. He could feel that Kabibonokka was growing weaker and weaker; his icy breath was no longer⁶ a strong wind but only a sigh.

At last, when the sun rose in the East, Kabibonokka was conquered. With an angry cry, he turned and ran away. Far, far to the North he ran, to the very top of the world. And Shingebis stood near his wigwam and laughed loudly and merrily for he knew that cheerfulness and courage could conquer even the fierce North Wind.

¹ ...must have made him weaker — ...должно быть ослабил его.

² ...will leave me alone — ...оставит меня в покое.

³ as long as I please — сколько мне захочется.

⁴ They rolled over and over — Они перекатывались.

⁵ All night long — Всю ночь напролет.

⁶ ...was no longer — ...больше уже не было.



OSSEO,¹ THE SON OF THE EVENING STAR

Once upon a time, on the shores of the great lake, Gitchee-Gumee,² there lived³ a hunter who had ten beautiful young daughters. Many young men who had heard of their beauty came to see them and brought presents to them and to their father.

One by one,⁴ the daughters married. Nine of them had already chosen husbands. One by one, new wigwams were built, and soon there was a little village near the lake. The country was rich in game and fish,⁵ and the young husbands did not want to leave such a good place.

Only one of the daughters did not marry. Her name was Oweenee, and she was the youngest and the most beautiful of them all.⁶ She was very kind and gentle, and at the same time, very shy and modest. Her elder sisters liked to spend their time together and could talk without end. But Oweenee loved to walk alone in the woods. And

¹ Произношение имен собственных см. на стр. 90.

² Gitchee-Gumee ['gitʃɪ 'gumi], or Lake Superior — Верхнее озеро.

³ Once upon a time... there lived — Жил-был когда-то...

⁴ One by one... — Одна за другой...

⁵ ...was rich in game and fish — ...изобиловала дичью и рыбой.

⁶ of them all — из всех них.

though she was very modest, she had thoughts and dreams of her own.¹ Nobody knew her thoughts, but many young men who were sure that they could marry her, had to leave her alone because Oweenee only laughed at them.

The truth is, it was very difficult to please Oweenee. One young man after another came to Oweenee and asked her to be his wife. They were handsome young men, the handsomest and bravest in the country. Yet Oweenee refused all of them. One was too tall, another too short; one too thin, another too fat. That was what² she said to her father and sisters. But nobody knew what she thought. Her sisters saw that she had refused young men who were better than their own husbands, and decided that she was a very silly girl.

Her father, who loved her with all his heart and wished her to be happy,³ was puzzled.

"Tell me, my daughter," he said to her one day, "why don't you want to marry? The handsomest young men in the land have asked you to be their wife, and you have sent them all away. Why is it so?"

Oweenee looked at him with her large, dark eyes.

"Father," she said at last, "do not think that I am silly. I do not know how it can be, but I have the power to look into the hearts of men. A handsome face is nothing. But a beautiful heart is everything. And I have not yet found even one man who has a really beautiful heart."

Soon after this, a strange thing happened. An old Indian named Osseo came to the little village. He was poor and ugly, and he did not bring any presents. Yet Oweenee married him.

Her nine proud sisters at once gathered together in one of the wigwams and began to talk. Maybe their silly little

¹ **she had thoughts and dreams of her own** — у нее были свои собственные помыслы и мечты.

² **That was what...** — Вот что...

³ **wished her to be happy** — желал, чтобы она была счастлива,



sister had lost her mind?¹ they said. They always knew that she would come to a bad end!²

Of course they could not know that Osseo had a heart of gold and that Oweenee saw this at once. Though Osseo's face was ugly, he had beauty of another kind — the beauty of a noble mind and of a poetic soul. That is why Oweenee loved him. And she knew that he needed her care, and loved him all the more.³

But there was one thing which Oweenee did not know. Her husband really was a beautiful youth. He was a son of the Evening Star, and had lived in the Sky-land⁴ before evil manitoes cast a spell on him⁵ and changed him into an ugly old man. After that he had to leave the Sky-land

¹ ...had lost her mind? — ...сошла с ума?

² that she would come to a bad end — что она плохо кончит.

³ all the more — еще больше.

⁴ Sky-land — Небесная страна.

⁵ ...cast a spell on him — ...околдовали его (букв. набросили на него чары).

and live among the Indians. Sometimes in the evening the people of the village saw that he looked at the Evening Star, stretched out his hands to it and said something, but what he said they could not understand.

One day a great feast was prepared in another village, and Oweenee and all her sisters together with their husbands were invited to the feast. The nine proud sisters and their husbands walked ahead. They were greatly pleased with themselves and their new dresses and talked all the time. But Oweenee and Osseo walked behind in silence.

The sun had set. Low in the sky hung the Evening Star. Osseo stopped, stretched out his hands to it and said something. But when the others saw this they began to laugh at him.

"Instead of looking up in the sky,"¹ said one of the sisters, "look on the ground. Else you may stumble and break your neck!" She went a little further and cried out, "Be careful! Here's a big log. Do you think that you can climb over it?"

Osseo made no answer.² But when he came to the log he stopped again. It was the trunk of a great oak-tree which was hollow inside. It had fallen after a storm and was lying now across the path. The trunk was so large that a man could walk inside it from one end to the other without stooping.³

But Osseo did not stop because he could not climb over it. He looked at it as if he had seen it before in a dream, and tried to remember something.

"What is the matter,⁴ Osseo?" asked Oweenee, touching his arm. "Do you see something that I cannot see?"

But again Osseo made no answer. He shouted so that the echo of his shout was heard on the other side of the

¹ Instead of looking up in the sky — Вместо того, чтобы смотреть на небо.

² Osseo made no answer — Оссео не ответил.

³ without stooping — не наклоняясь.

⁴ What is the matter? — В чем дело?



lake, and jumped inside the log. Oweenee was alarmed, but she stood and waited. Soon a man came out from the other end. But was this Osseo? Yes, it was he—but how changed he was! Now he was a beautiful youth, strong and tall.

But the evil spell was still very strong. It had left Osseo, that is true, but instead of him it fell upon his young wife, Oweenee. When Osseo came up to her, he saw that great changes were taking place¹ in her. Her black hair was growing white² and deep wrinkles had appeared in her face. In a few minutes she became an old woman.

"O, my beloved wife!" he cried. "The Evening Star has deceived me. I did not want to become young at such a price."³

"As long as you love me, I am quite happy. If I could make my choice, and only one of us could be

¹ ... were taking place — . . . происходили.

² ... was growing white — . . . седели (букв. делались белыми).

³ at such a price — такой ценой.

young and beautiful, I would¹ leave everything as it is now."

Then Osseo took her in his arms² and kissed her and said that he loved her more than ever for her kindness. And together they walked hand in hand as two young people who love each other.

When the proud sisters saw what had happened they could not believe their eyes. Osseo was now handsomer than any of their husbands. In his eyes was the light of the Evening Star, and when he spoke all men turned to listen.

But the sisters had no pity for poor Oweenee.³ Indeed, it even pleased them that now she was not more beautiful than they.

At the feast all made merry but Osseo.⁴ He sat in silence and did not eat or drink anything. From time to time he pressed Oweenee's hand and looked into her eyes. But for the most part⁵ he sat there looking through the door of the wigwam at the stars in the sky.

Suddenly everybody in the wigwam stopped talking and singing,⁶ they heard the sound of music. It was magical music, and nobody had heard such music before. But what to them⁷ was only music, was to Osseo a voice that he understood, the voice of the Evening Star. This is what he heard:

"Suffer no more,⁸ my son, for the time has come when you will leave the earth and live with me in the Sky-land.

¹ could и would здесь переводятся с частичкой бы: могла бы, мог бы, оставила бы.

² ... took her in his arms — ... заключил ее в объятия.

³ ... had no pity for poor Oweenee — ... никакого не жалели бедную Овини.

⁴ all made merry but Osseo — все веселились, кроме Оссео.

⁵ for the most part — большей частью.

⁶ ...stopped talking and singing — ... перестали разговаривать и петь.

⁷ what to them... — то, что для них...

⁸ Suffer no more — Забудь свои страданья (букв. не страдай больше).



Before you is a dish on which my light has fallen. Eat, Osseo, and all will be well."

So Osseo took some food from the dish, and then a very strange thing happened. The whole wigwam began to tremble and rose slowly into the air. It rose high above the trees — up, up towards the stars. And at the same time everything in the wigwam was changed. The wooden cups and dishes became cups and dishes of silver, while the nine proud sisters and their husbands were all changed into birds. The sisters who had talked most¹ and made more noise than the others, now appeared in the feathers of the magpie.

Osseo sat looking at Oweenee. What was going to happen to her?² Osseo was so much afraid to lose her that he closed his eyes. But when he opened them again, he saw that she had again become a beautiful young woman. But her dress was changed and now it sparkled with all the colours of the rainbow.

Again the wigwam trembled: it had come to the Sky-land. Osseo and Oweenee caught all the birds, and put them in a great silver cage. Soon Osseo's father, the manito of the Evening Star, came to greet them.

"Welcome, my dear children," he said. "Welcome to the Sky-land. You have passed through bitter trials, but you remained brave and noble, and now you will be rewarded. Here you will live happily; yet I must give you a warning."

He pointed to a little star in the distance. From time to time it was hidden by clouds.

"On that star," he continued, "lives an evil manito named Wabeno. He shoots his rays, like arrows, at those on whom he wants to cast a spell. He has always been my enemy. It was he who³ changed Osseo into an old man and made him leave the Sky-land. Be careful that his light does not

¹ ... had talked most — ... болтали больше всех.

² What was going to happen to her? — Что с нею произойдет?

³ It was he who... — Это он... (Cp. с прим. 3 на стр. 10.)

fall upon you.¹ Luckily, his evil powers are much weaker now, and his arrows cannot pass through these clouds, which have come to help me."

Osseo and Oweenee thanked the Evening Star and kissed his hands in gratitude.

"But these birds," said Osseo, pointing to the cage. "Is this also the work of Wabeno?"

"No," answered the Evening Star. "By my own power, the power of love, I made your wigwam rise and come here. It was also by my power that² the envious sisters and their husbands were changed into birds. I have done this because they hated you, because they were cruel to the weak and the old. They deserve a greater punishment. Here, in the silver cage, they will be happy enough. Look at them: even now they are proud of their bright feathers! Hang the cage there, at the door of my dwelling. They will have everything they need."³

Thus Osseo and Oweenee began to live in the Sky-land; years passed by, and the little star where Wabeno lived grew smaller and paler, and the rays of Wabeno lost all their evil power.

Meanwhile, a little son was born to Osseo and Oweenee. Now they were quite happy. Their child was a handsome boy with the dark eyes of his mother and the strength and courage of Osseo.

The Sky-land was a wonderful place for a little boy. He could play all day with such toys as⁴ nobody has on the earth, and he could see the moon and many of the stars quite near.

But sometimes he was lonely. He wanted to know more about the Earth where his father and mother had lived.

¹ Be careful that his light does not fall upon you — Остерегайтесь, чтобы его свет не падал на вас.

² It was also by my power that... — Моею же властью...

³ everything they need — все, что им нужно (бессоюзная связь главного предложения с определительным придаточным).

⁴ with such toys as... — такими игрушками, каких...



Sometimes he looked down at the Earth and even stretched out his hands to it. His father made him a bow with little arrows and taught him how to shoot. But still the boy was lonely because he wanted to play with other boys and girls. His mother often told him that there were very many people on the Earth and among them many little boys and girls.

The birds in the great silver cage were also from the Earth, as his mother told him. Sometimes he sat near the cage, trying to understand the language of the birds. One day a strange idea came into his head. He can open the door of the cage and let them out.¹ Then they will fly back to the Earth and take him with them. His father and mother will certainly follow him to the Earth and then...

He ran up to the cage, opened the door and let out all the birds. They flew round and round making a great noise. Now he was afraid that the birds would fly away² without him. What will his grandfather say?

"Come back, come back!" he called.

But the birds only flew around him in circles³ and paid no attention to him.⁴

"Come back, I tell you!" he cried. "Come back, or I'll shoot you!"

But the birds did not listen to him. So he took an arrow and shot at one of them. He did not kill the bird, but it

¹ let them out — выпустить их.

² the birds would fly away — птицы улетят.

³ in circles — кругами.

⁴ paid no attention to him — не обращали на него никакого внимания.

fell down, and a few drops of blood fell on the ground where it lay.

No one is ever allowed¹ to shed blood in the Sky-land. So when the few drops fell on the ground, everything was changed. The boy suddenly felt that he was falling slowly down towards the Earth. Soon he could see its green hills and blue rivers, and at last he was lying on an island in the middle of a great lake. He looked up at the sky and saw that the wigwam of his parents was also coming down. Osseo and Oweenee were returning to the Earth, to live again among men and women and teach them how to live.

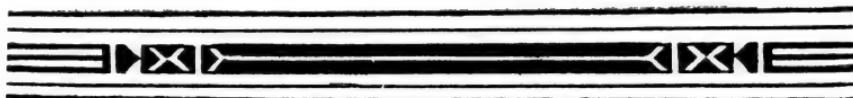
Osseo and Oweenee came out of the wigwam hand in-hand,² and at the same time all the birds from the silver cage came down to the island, and when each of them touched the Earth, it was no longer a bird,³ but a man or woman again. But now they had become pygmies or the Little People: Puk-Wudjies, as the Indians called them. They lived on the shores of Gitchee-Gumee, played and danced in the moonlight and when they could, played tricks on the Indians who lived near the lake. They remained envious, and could not forget that there was a time when they were not pygmies.



¹ No one is ever allowed... — Никому никогда не дозволяется...

² hand in hand — взявшись за руки.

³ it was no longer a bird — она уже больше не была птицей.



THE STORY OF SCAR-FACE¹

Scar-face was brave but poor. His parents had died when he was a boy; he had not any brothers or sisters, aunts or uncles, and he lived quite alone. He was a very good hunter but he never killed more than he needed for himself. This, and also the ugly scar across his face, left by the claw of a bear, made the young men of the village laugh at him. But the old men said that Scar-face had a future before him.

The chief of his tribe had a beautiful daughter, and all the young men wanted to marry her. Scar-face also had fallen in love with her, but never spoke of his love. He had no presents for the girl, and then² how could he go to her with that ugly scar on his face! She had refused so many handsome men who brought her rich presents. Of course, she will refuse him, too.

One day he passed her when she was sitting near her father's wigwam. He looked at her with love in his eyes, and one of those who wanted to marry her but was refused,³ noticed this. He began to mock at Scar-face.

¹ **Scar-face** — „Шрамолицый“.

² **and then...** — к тому же...

³ ...**was refused** — ...был отвергнут.



"Ha, Scar-face also wants to marry our chief's daughter! She has refused everybody. Maybe we are not ugly enough for her! Scar-face, why don't you take your chance?"¹

Scar-face turned to the man and answered in his quiet but noble manner:

"I am sure that she did not refuse you because you were not handsome enough. There must be other reasons. But I shall take my chance."

And one day he went to look for the girl.

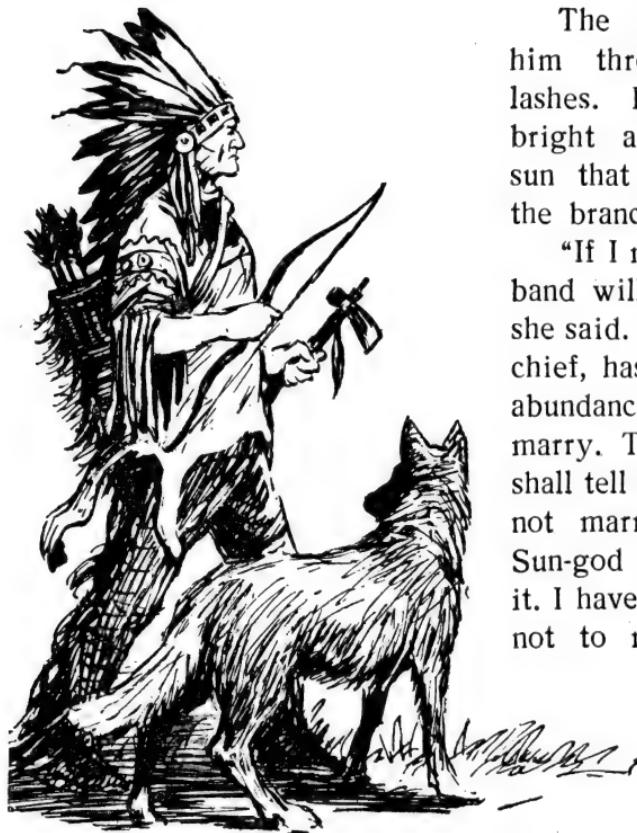
He found her by the river where she was making baskets.

"I am poor," he said, "but my heart is rich in love for you.² I live by my bow and spear.³ I love you. Will you live with me in my wigwam and be my wife?"

¹ why don't you take your chance — почему ты не попытаешь счастья?

² ...is rich in love for you — ...богато любовью к тебе.

³ I live by my bow and spear — Я живу за счет того, что добываю своим луком и копьем.



The girl looked at him through her long lashes. Her eyes were bright as the morning sun that looks through the branches.

"If I marry, my husband will not be poor," she said. "My father, the chief, has everything in abundance. But I cannot marry. To you alone¹ I shall tell the truth. I cannot marry because the Sun-god has forbidden it. I have promised him not to marry."

"These are heavy words," said Scar-face sadly. "Can nothing be done about it?"²

"There is only one thing that can be done. Find the Sun-god and ask him to free me from my promise. If he agrees to do so, ask him to take off the scar from your face as a sign that he gives me to you."

Scar-face was very sad when he left the chief's daughter. He could not believe that the Sun-god would change his mind.³ For many moons Scar-face looked for the home of the Sun-god. He crossed wide prairies and thick forests,

¹ To you alone... — Тебе одному...

² Can nothing be done about it? — Неужели ничего нельзя сделать?

³ ...would change his mind — ...изменит свое решение.

great rivers and high mountains, but he could not find the golden gates of the Sun-god's dwelling.

He asked the bear and the badger. He asked all the birds. But none of them¹ could show him the way. At last he met a wolf who told him that he knew the way and who promised to take him there. They walked together and at last they came to a great river which was so wide and deep that no man could cross it.

Scar-face sat on the bank and thought of his sad fate. Suddenly two white swans swam up to him. They told him to sit on their backs and carried him across the river. On the other side they showed him which way to take² and left him. He went some

¹ none of them could show him — ни один из них не мог показать ему.

² which way to take — каким путем идти.



distance and saw a bow and arrows lying on the ground, but he did not take them because they did not belong to him.

Soon afterward he met a handsome youth who smiled and greeted him kindly.

"I have lost my bow and arrows," he said to Scar-face. "Have you seen them?"

Scar-face told him that he had seen them a little way back,¹ and the handsome youth praised him for his honesty. Then he asked where Scar-face was going to.

"I am looking for the Sun in his home," answered the young Indian, "and I believe that I am not far from it."

"You are right," said the youth. "I am the son of the Sun, and my name is Morning Star. I will lead you to my father."

They walked together till they came to a great wigwam which was beautifully decorated and shone with a golden light.

At the entrance stood the mother of Morning Star, the Moon, who kindly welcomed the Indian hunter.

Then the great Sun-god appeared in all his glory.² He too greeted Scar-face kindly and asked him to be his guest and to hunt with his son.

Scar-face rested in the great wigwam for a few days and then he and Morning Star went hunting.³ Before they left, the Sun-god warned them not to go near the Great Water.⁴ He said that huge monster-birds lived on the shores of the Great Water and they could kill Morning Star.

Several times the two youths went hunting together and every time they returned with many trophies. But one day when they were hunting as usual, Morning Star said

¹ a little way back — невдалеке, позади.

² in all his glory — во всем своем великолепии.

³ ...went hunting — ...отправились на охоту.

⁴ the Great Water — так индейцы называли Атлантический океан.



that he was not satisfied with the usual game and that he wanted to hunt for the monster-birds. Scar-face asked him to remember the Sun-god's words, but Morning-Star did not want to listen him.

"If you are afraid," he said, "I shall go alone."

And he ran away from Scar-face, leaving him quite at a loss what to do.¹

Scar-face remembered the words of the Sun-god, but he could not leave Morning Star in danger. He waited a little, hoping that Morning Star would return,² and then followed him.

He came to the shore of the Great Water just in time.³ Morning Star had attacked the monster-birds, but they were too strong for him. Scar-face rushed to help his friend and soon they killed all the monsters.

When they came home, Morning Star told his father how Scar-face had saved his life. The Sun-god was very grateful and asked Scar-face what he could do for him. Then Scar-face told him about his love for the chief's daughter and about her promise to the Sun. At once the Sun-god agreed to satisfy his wish.

"Return to the girl whom you love," he said, "return and marry her. And as a sign that this is my will I shall take off that scar."

The Sun-god waved his hand and took off the ugly scar.

"Nobody shall any longer call you⁴ Scar-face," he added. "Your name now will be Smooth-face."⁵

Before the happy Indian left the Great wigwam, the Sun-god, his wife and son gave him many rich presents

¹ leaving him quite at a loss what to do — оставил его в полной растерянности (относительно того, что делать).

² ...would return — ...вернется.

³ came ... just in time — подоспел как раз вовремя.

⁴ Nobody shall any longer call you... — Никто больше не станет звать тебя...

⁵ Smooth-face — Гладколицый.

and showed him the shortest way to his home on the Earth.

The young Indian soon reached his home. When he came to the chief's daughter she did not know him at first, so beautiful were his dress and his face. But when she understood that he was the hunter whom people called "Scar-face," she fell upon his breast with a glad cry. That same day¹ they were married.

They lived happily for many, many years, and the young man became a famous hunter, and all the people called him Smooth-face.

¹ **That same day** — В тот же день.



THE HEALING WATERS

It was winter, the snow lay thickly on the ground¹ and the weather was very cold. It was time to go hunting, but Nekumonta,² the best hunter of the village, could not leave his wigwam. Together with the cold weather a terrible fever came to the village. Every wigwam had suffered from it. In a few days it had carried away whole families. Nekumonta's parents, brothers, sisters and children had died one by one³ before his eyes. And now his wife, the beautiful Shawenis, was weak and ill. She felt that soon she would die too. Already she heard the voices of her dead friends who were calling her to the Land of Shadows. She loved her husband so much that she could not even think of telling him the sad news.⁴ But at last she had to tell him everything. The brave warrior turned pale,⁵ but soon he got over his grief and decided to fight against the fever with all his strength.

"I must find the healing herbs which were planted by the Master of Life,"⁶ said he; "I must find them and save Shawenis and all the people of our village."

¹ ...**lay thickly on the ground** — ...лежал на земле толстым слоем.

² Произношение имен собственных см. на стр. 90.

³ **one by one** — один за другим.

⁴ ...**could not think of telling him the sad news** — ...не могла даже подумать о том, чтобы сообщить ему эту печальную весть.

⁵ ...**turned pale** — ...побледнел.

⁶ **Master of Life** — Повелитель Жизни (одно из прозвищ Великого Манито, главного божества в индейской мифологии).



So he asked one of his old aunts to look after Shawenis, covered her with warm furs, and hurried into the forest. All day he looked for the healing herbs, but everywhere the snow was too deep. When night came, he continued his search on his knees, thinking that he could find the herbs by their smell.¹

For three days he wandered through the forest, but could not find the healing herbs. When he met a little rabbit, he cried out,

"Tell me, where shall I find the herbs which the Great Manitou has planted?"

But the rabbit hurried away and did not answer because he knew that in winter the healing herbs were dead.

Nekumonta came to the den of a big bear and asked the same question. But the bear could give him no answer. After that he asked all the beasts in the forest, but none of them could help him.

¹ by their smell — по их запаху.

On the third night he was very weak, for he had eaten nothing all those days. He stumbled over a branch and fell into the snow. He was so tired that he could not get up; he lay in the snow and soon he fell asleep.

All the birds and the beasts that lived in the forest came to watch over him¹ and covered him with dry leaves and snow to make him warmer.² They remembered his kindness to them, and they knew that he never killed an animal if he really did not need it for food. They also knew that he loved and protected the trees and the flowers. Their hearts were touched by his fight for the life of Shawénis, and they did all that they could do to help him. They cried to the Great Manito and asked him to save Nekumonta's wife from the fever. And the Master of Life heard them and sent Nekumonta a dream.

In his dream Nekumonta saw his beautiful Shawenis. She was pale and thin, but she smiled at him and sang a song which was like the murmuring of a distant spring. Then he saw a spring. Its waters sang to him:

"Seek us, O Nekumonta, and when you find us, Shawenis will live. We are the Healing Waters of the Great Manito."

When Nekumonta awoke, he still heard the words of the song. He jumped to his feet and looked around. He could not see water anywhere, but it seemed to him³ that he heard the murmuring sound of a spring.

Again Nekumonta looked around and again he saw nothing. Then he suddenly understood that the waters must be under his feet, in the ground. Seizing branches, roots, stones, he dug the ground with his knife and fingers. He was so weak and the ground was so hard, that he thought he would never come to the hidden spring. But at last he dragged out a large stone and saw the waters. They sang

¹ to watch over him — охранять его.

² to make him warmer — чтобы согреть его.

³ it seemed to him... — ему показалось...



merrily, promising life and happiness to all. The young man washed his face and hands with the water of the spring and in a moment he was well¹ and strong. After that he filled a jar with the Healing Water and hurried home, carrying life to Shawenis and to all his people. When he reached the village, the people ran out of the wigwams to greet him. Their faces were sad because they had no hope to save themselves from the fever. But Nekumonta told them to take jars and sent them to the spring. When he ran into his wigwam, Shawenis was dying. She gathered all her strength to say farewell² to her husband, but Nekumonta did not listen to her words. He made her drink some of the Healing Water, and soon she fell asleep. When she awoke, the fever had left her, and she smiled happily at Nekumonta.

The tribe never suffered from the fever again and the people gave to Nekumonta the name of "Chief of the Healing Waters." After that everybody knew that he had brought the Indians the gift of the Great Manitou.

¹ in a moment he was well — через мгновение он почувствовал себя здоровым.

² to say farewell — чтобы попрощаться.



NANABOZO,¹ THE FRIEND OF MEN

Many stories are told about Nanabozo, the great hero who lived long, long ago when there were few people on the Earth. Some old men say that Nanabozo was sent to the Earth by Gitchee Manito² to teach people how to live and to make them wiser and better, and that he was a manito himself. Others say that he was a man, not a manito, and that he was able to do great things for the people only because he loved them more than himself. And it is true, indeed, that really great men never think of their own happiness or fame.

But what does it matter³ if Nanabozo was a manito or a man?⁴ His mother, Wenona, was an Indian woman, and his grandmother, Nokomis, was a woman, too. But Nokomis had lived in the Sky-land, and it is from her that⁵ Nanabozo received his great magic powers. Nokomis brought him up from the first days of his life and she taught him everything she knew herself.

¹ Произношение имен собственных см. на стр. 90.

² Gitchee Manito [gɪtʃɪ 'mænɪtou] = the Great Manito (см. прим. 6 на стр. 38).

³ what does it matter? — какое это имеет значение?

⁴ if Nanabozo was a manito or a man — был ли Нанабозо манито или человеком.

⁵ it is from her that... — именно от нее...



Nanabozo was the eldest of four brothers who were born on the same day. After the birth of the fourth brother their mother died. Old Nokomis had to bring up the boys alone, because their father had left Wenona before the birth of the children.

Strange, and quite different, was the fate of Wenona's four sons. The second brother, Chibiabos, a gentle youth whom Nanabozo loved more than anybody else, was destroyed by evil manitous. After his early death he went to the Land of Shadows and became the Warden of the Dead, just as¹ his elder brother was the Warden of the Live.² The third brother, Wabozo, was afraid of daylight and ran away to the north, where he was changed³ into a white rabbit and became the great manito of the Land of Ice.

¹ just as... — в точности так же, как ...

² **Warden of the Dead, Warden of the Live** [лаiv] — Страж Мертвых, Страж Живых.

³ ... was changed — ... превратился,

The fourth and the last brother, Chakeke-Napok,¹ a very cruel man, was hard as flint. Even when he was a boy, he hated everybody and ran away from his grandmother and elder brother because they did not allow him to kill all the birds and beasts which he saw near the wigwam. Later he became Nanabozo's greatest enemy and always tried to make the life of men more difficult. When Nanabozo created animals or plants that could make good food² for the Indians, Chakeke-Napok created monsters and weeds that destroyed these animals and plants. When Nanabozo created woods and fields where men could hunt and plant corn, Chakeke-Napok created swamps and mountains where no one could live.

The great struggle between the two brothers ended in Nanabozo's victory.³ Small parts of Chakeke-Napok's body were scattered over the Earth in the form of flint, and Nanabozo taught the Indians how to make arrowheads and other weapons out of this hard stone. Thus, even after his death, Chakeke-Napok continued to kill, but now he did it only at the will of man.⁴ How bad it is that some people forgot that when Nanabozo taught men the use of weapons,⁵ he warned them never to raise these weapons against their brothers. He also told them that all people were brothers; but there are men who have hearts of flint, like Chakeke-Napok, and who use Nanabozo's weapons to kill other men. But the greater part of the people on the Earth remember Nanabozo's lessons, and, sooner or later, they will destroy all those who follow the bloody path of Chakeke-Napok.

¹ Chakeke-Napok [tʃə'keki-'na:pək] — букв. „Кремень“ в индейской мифологии воплощение враждебных человеку сил природы.

² that could make good food — которые могли стать хорошей пищей.

³ ... ended in Nanabozo's victory — ... кончилась победой Нанабозо.

⁴ at the will of man — по воле человека.

⁵ ... taught men the use of weapons — ... обучил людей, как пользоваться оружием.

And now listen to some stories about Nanabozo, the Friend of Men, because his deeds must not be forgotten as long as the sun shines by day and the stars at night.

1. THE ORIGIN OF FIRE

From this story you will learn how Nanabozo brought fire to the Indians and how he made the first canoe.

When Nanabozo was still a youth he lived with his grandmother Nokomis and his brother Chibiabos in a land where the sun never shone and the sky was always covered with clouds. It was cold in the wigwam of Nokomis and she could do nothing to make it warmer,¹ because there was no fire in the country. She often told her grandsons about fire and how nice it was² to sit near it and warm one's³ hands and feet. She had seen fire in the Sky-land when she lived there, she said.

"And is there no fire⁴ on the Earth?" asked Nanabozo once.

"I have heard that the Old Man in the East⁵ has a warm fire in his wigwam," said Nokomis. "But he lives very far from here at the end of the world."

"If there is fire on the Earth, I shall get it," said Nanabozo and began to prepare for the travel.

In the morning he got up early and walked swiftly till he came to the shore of the Great Water.⁶ Here he had to stop. He looked around and saw a birch-tree growing near the shore. He cut off some of the bark and made a little boat,—a canoe which was no larger than his hand. Then he came down to the water, struck the canoe with his hand,

¹ to make it warmer — чтобы нагреть его.

² and how nice it was... — и о том, как приятно...

³ one's — безличное местоимение **one** (здесь **one's** не переводится и указывает на то, что действие не относится к конкретному лицу).

⁴ And is there no fire...? — А разве нет огня...?

⁵ the Old Man in the East — Старик на Востоке (так индейцы называли солнце).

⁶ См. прим. 4 на стр. 34.

and the little boat began to grow. When it was large enough, he got into it, said some magic words, and the canoe started across the water.

For many days the canoe ran over the waves, and at last it came to the island of the Old Man in the East. Nanabozo hid his canoe in the bushes, then changed himself into a little rabbit and hopped along¹ till he came to the sacred wigwam of the Old Man. This Old Man had two daughters. They heard a noise and came out to see what the matter was.² They saw only a little Rabbit, wet and cold, so they carefully took it up and carried it into the sacred wigwam, where they set it down near the fire to warm.

The Rabbit sat near the fire while the girls went about their duties.³ The Old Man was sleeping and when the Rabbit saw that nobody was looking at him he hopped a little nearer to the fire. But when he moved, the earth shook, and the Old Man awoke.

"My daughters," he said, "there is a stranger in our wigwam. Who is it?"

The daughters said that it was only a little rabbit which they had found and carried into the wigwam.

"You may sleep, father," they said. "Let the rabbit sit near the fire. When he is warm and dry again, he will run away."

And indeed, soon the Rabbit was so warm and dry that he seized a burning stick and ran out of the wigwam. He ran fast to the place where he had left his canoe. The Old Man and his daughters tried to catch him, but the Rabbit was too fast for them. He pushed off his canoe, jumped into it and soon left the island far behind. Nanabozo forgot to change himself into a man again, and the wind, raised by the canoe, was so strong that sparks of fire flew

¹ and hopped along и поскакал себе дальше.

² to see what the matter was — посмотреть, в чем дело.

³ ... went about their duties — ... занялись своими делами.



from the stick and burned the Rabbit's skin in many places. This is why¹ when rabbits change their coat² in spring, their old hair comes off in bunches.³

Nanabozo safely reached the shore. Here he again struck the canoe and it became so small that he could hide it under his shirt.

With the burning stick in his hand he ran to the wigwam of his old grandmother who was already waiting for him. She had prepared a pile of dry wood with bark under it, and as soon as Nanabozo returned, the fire in their wigwam was burning brightly.

When night came, Nokomis covered the coals with ashes. In the morning she just blew on the coals and again the fire began to burn. After that Nanabozo taught the

¹ This is why... — Вот почему...

² ... change their coat — ... линяют (букв. меняют покров, т. е. шерсть).

³ ... comes off in bunches — ... сходит кучками.

Indians the use of fire and showed them how to build canoes out of birchbark.¹

2. DAY AND NIGHT

Once Nanabozo asked Nokomis why it was always so dark in their country. He had seen daylight and the bright and warm sunshine in the land of the Old Man in the East and he wanted it to be the same way here,² where his kinsmen, the Indians, lived.

"It is always gloomy here," said Nokomis, "because Totoba, the Owl, does not like daylight, and you know that Totoba is a powerful manito and the wisest bird in the woods."

Nanabozo thought a little and decided what to do. He went to the bank of the river where Totoba was sitting on the branch of a tree and said to him:

"Totoba, it is bad for the Indians to live in the dark. If you send away the dark clouds that cover the sky, daylight will come to our country and life will be happier."

"What do I care for³ the happiness of your people," said Totoba. "I like it better this way.⁴ Ask other birds and beasts, and they will tell you the same."

Then Nanabozo called all the birds and beasts that lived in the forest and asked them what they liked better — daylight or night. Some said that they liked night better, but the greater part said that they liked daylight better.

"No," said Totoba, "it is better this way.⁵ I am the wisest bird in the woods and I tell you that it is better this way. It is not too dark for those who like daylight and it is not too light for those who like night. Let it be as it is."⁶

¹ out of birchbark — из бересовой коры (бересты).

² he wanted it to be the same way here — ему хотелось, чтобы так же было и здесь.

³ What do I care for... — Какое мне дело до...

⁴ I like it better this way — Мне так больше нравится.

⁵ it is better this way — так лучше.

⁶ Let it be as it is — Пусть все останется так, как есть.

"You are a wise bird, Totoba," said Nanabozo, "but you are not right. No one hunts all the time and no one sleeps all the time. There must be time for everything.¹ Those who hunt in the daytime, may rest at night, and those who hunt at night, may sleep in the daytime. If you do not agree to divide this darkness into night and day, I shall use my magic powers and shall do it myself."

"If you are powerful enough, do so. Let us try our powers, and who wins, may decide as he likes."

Then Nanabozo and Totoba asked all the birds and the beasts to watch the contest. It was agreed² that Nanabozo and Totoba had to sit one opposite the other³ and repeat two different words without stopping for a minute.⁴ Nanabozo decided to repeat the word "light" and Totoba—the word "night." The one who made a mistake⁵ and repeated his opponent's word, would lose⁶ the contest.

So Nanabozo and Totoba sat on the ground one opposite the other and began to contest. Nanabozo kept on saying⁷ "light, light, light, light," while Totoba kept on saying "night, night, night, night." The birds and the beasts sat around them in a circle and listened. Some of them wanted Totoba to win,⁸ others were on Nanabozo's side, but all of them sat quietly and waited. At last the wise owl Totoba, who was not used to speaking much⁹ got tired and made a mistake. He started repeating¹⁰ after Nanabozo the word "light" and thus lost the contest.

¹ **There must be time for everything** — Всему своё время.

² **It was agreed...** — Договорились ...

³ **one opposite the other** — друг против друга.

⁴ **without stopping for a minute** — не останавливаясь ни на минуту.

⁵ **The one who made a mistake...** — Тот, кто ошибется ...

⁶ **...would lose** — ... проиграет.

⁷ **...kept on saying** — ... твердил (букв. продолжал говорить).

⁸ **...wanted Totoba to win** — ... хотели, чтобы выиграл Тотоба.

⁹ **... was not used to speaking much** — ... не привык много говорить.

¹⁰ **He started repeating** — Он начал повторять.



Then Nanabozo stood up and, using his magic powers, divided the darkness of the forest into night and day and after that everybody could enjoy the light and warmth of the sunshine.

3. THE ORIGIN OF MAPLE-SUGAR

When the Sun began to shine in their country, Nokomis noticed that the trees which grew near her wigwam were covered with ants. At first she could not understand why it was so, but soon she saw that the ants gathered in such places where the sap came out through the bark of the trees. She tasted the sap and then called Nanabozo.

"My grandson," she said, "go into the woods and gather for me some pieces of birchbark. I am going to¹ make sugar."

"And what is sugar, grandmother?" asked Nanabozo.

"Sugar is a kind of food," explained Nokomis, "and it is so sweet and good that those who taste it will eat nothing else."²

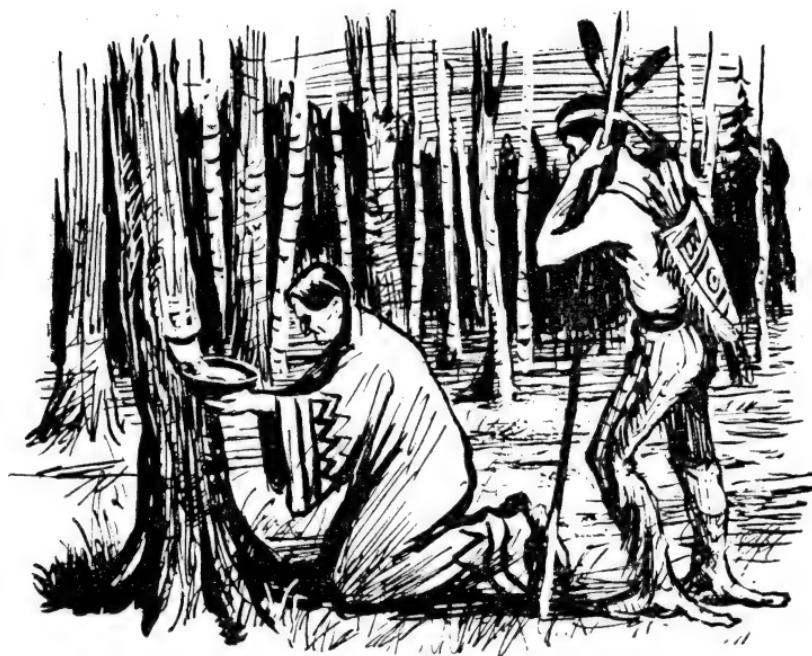
So Nanabozo went into the woods, gathered some pieces of birchbark and took them to the wigwam. Nokomis cut the bark into smaller pieces and thin strips. She folded the small pieces, sewed the folds together with the thin strips and in this way made cups for the sugar.

Then the grandmother of Nanabozo went from tree to tree, cutting a small hole in the bark of each and placing birchbark cups under the holes so that the sap ran into the cups. Nanabozo followed his grandmother from tree to tree and watched her. When she came to the last tree, he ran back to the first one³ and looked into the cup. It was full of thick syrup.

¹ I am going to... — Я собираюсь...

² ...will eat nothing else — ...не захотят есть ничего другого.

³ the first one — к первому (дереву); неопределенное местоимение one употреблено здесь, чтобы избежать повторения слова tree.



Nanabozo put his finger into the syrup and tasted it. It was very sweet indeed, so he ate more. Then he returned with Nokomis to the wigwam. It was time for dinner, but Nanabozo felt that he could not eat anything after the sweet syrup. Even the best meat did not make his mouth water.¹ This astonished him and he at once understood that it was not good to eat too much of the sweet syrup.

"My grandmother," he said, "your sugar is good, but if the trees give so much sweet syrup, the people, as you say, will eat nothing else. They will become lazy and weak, they will forget how to hunt and fight, and the monsters created by my brother Chakeke-Napok will kill them. The sugar is good, but it is even *too* good, if you can get it so easily. I will change all this."

Nanabozo climbed to the top of the highest tree and scattered water over the trees, like rain. And the

¹ ... did not make his mouth water — ... не вызвало у него аппетита (букв. слюнотечения).

thick, sweet syrup in the trees was at once changed into sap.

That is why the kinsmen of Nanabozo and their children always have to work hard when they want to make sugar. They gather the sap and then boil the syrup for several nights till it becomes as sweet and thick as the syrup which Nokomis had gathered into the birchbark cups.

As for the trees, they are called maples, and maple-sugar is a very good thing indeed, if you know how to make it.

4. MISHE-NOMAK, THE GIANT FISH¹

From the Indians who lived on the shores of Gitchee-Gumee Nanabozo had heard about a water monster, or a giant fish, which often caught fishermen, dragged them into the lake and swallowed them. The name of this fish was Mishe-Nomak, and it was one of the monsters created by Chakeke-Napok, the enemy of men. So when Nanabozo was told² about the evil deeds of the giant fish, he decided to destroy him.

He came to the lake, built a small raft and pushed off. When he was over deep water he began to sing:

“Mishe-Nomak, come and eat me! Mishe-Nomak, come and eat me!”

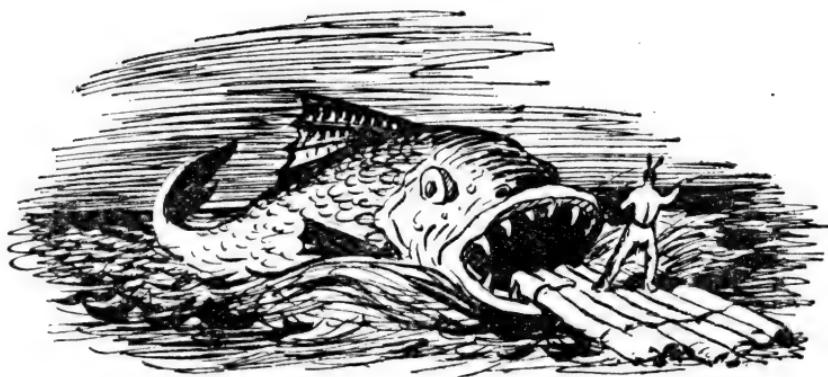
But Mishe-Nomak did not appear. He sent one of the smaller water monsters to swallow Nanabozo and his raft. When Nanabozo saw the little monster, he laughed. He caught the fish by the tail and threw it to the shore, saying:

“Are you³ Mishe-Nomak? You are too small to swallow me, so you cannot be Mishe-Nomak! Oh, Mishe-Nomak, come and eat me!”

¹ Mishe-Nomak ['mɪʃɪ 'nəmək], the Giant Fish — Рыба-Великан.

² when Nanabozo was told... — когда Нанабозо сказали...

³ Are you...? — здесь Разве ты...?



And again Mishe-Nomak did not come himself. This time¹ he sent a larger monster. It opened its mouth as wide as it could,² but could not swallow the raft. Nanabozo took a long stick which he had on the raft, and put it into the monster's mouth so that the big fish could not shut it. The second monster returned to the bottom of the lake and when Mishe-Nomak saw what had happened to it, he became so angry that the water in the lake began to boil.

For the third time Nanabozo sang:

"Mishe-Nomak, come and eat me! Mishe-Nomak, come and eat me!"

And this time the giant fish came himself. He opened his mouth, rushed at the raft and swallowed it together with Nanabozo. The waters of the lake carried Nanabozo deep into the belly of the monster. Then the waters went back the way they came³ and Nanabozo found himself⁴ in darkness. But he could see well in the dark, and he saw that he was not alone. Together with him were some of his kinsmen whom Mishe-Nomak had swallowed not long before.⁵ Nanabozo had come just in time, for they

¹ This time... — На этот раз...

² as wide as it could — как можно шире.

³ ...went back the way they came — ...ушли тем же путем, что и пришли.

⁴ ...found himself... — ...очутился...

⁵ not long before... — незадолго до того...

were very weak by now¹ and could not even stand on their feet.

Nanabozo saw that he had to raise the spirits of his kinsmen, so he said:

"Brothers! We shall not remain here long! Get up and let us dance our war-dance and sing our war-song. We must fight for our lives!"

Nanabozo's kinsmen found new strength in his words, stood up and tried their best² to dance. But only one of them, whose name was Squirrel,³ found strength enough to sing the war-song together with Nanabozo.

The war-dance made Mishe-Nomak uneasy,⁴ and he began to beat the water with his tail. But when Nanabozo took out his knife and continued to dance, jumping higher and higher and at every jump striking the monster's heart with his knife, Mishe-Nomak understood that his end had come. The pain was so great and he beat the water with such a force that he threw himself out of the water and soon died on the shore of Gitchee-Gumee.

When Mishe-Nomak was dead, Nanabozo cut a hole in the monster's body and helped his kinsmen to climb out. And this is what he said to Squirrel:

"My brother, you did not lose your courage in danger and sang our war-song with me. This shall not be forgotten: all the squirrels in the woods will always live merrily and will always have food in abundance. And you will live as merrily as they till the last days of your life."

5. NANABOZO AND THE BABY

In the course of time Nanabozo killed all the monsters created by Chakeke-Napok and subdued most of the evil manitoes that lived on the Earth. The Indians could now

¹ by now... — к этому времени..

² and tried their best — и, как могли, старались.

³ Squirrel ['skwiril] — Белка.

⁴ ... made Mishe-Nomak uneasy — ... обеспокоило Мише-Номака.

enjoy a quiet and happy life. After all his victories Nanabozo for the first time allowed himself to rest a little and went to a feast which was prepared for him. At the feast Nanabozo's kinsmen sang songs about his great victories, and one of them said:

"There is nothing in the world that our Nanabozo cannot subdue."

Nanabozo did not like to boast, so he kept silent,¹ but a young woman who was in the wigwam laughed suddenly. Nanabozo looked at her and asked:

"Why are you laughing?"

The young woman stopped laughing and said,

"Oh, Master,² you are very wise and your magic powers can do almost everything. But there is still one³ who cannot be conquered."

Nanabozo was greatly astonished by her words and asked about the name of this powerful man.

"He is called Wasis,"⁴ answered the woman, "but I advise you not to try your powers on him because it is useless."

Nanabozo asked the young woman to lead him to Wasis and she did as he asked.⁵

Wasis was only a baby, the young woman's first child. When the woman led Nanabozo into her wigwam, Wasis was sitting on the floor and eating a piece of maple-sugar. Nanabozo was not married and he did not know much about little children. He thought that it was enough to say a word to a child, and it would listen to him,⁶ as grown-up people always did. So he smiled at the baby and asked it to come to him. The baby smiled back at him, but did not move from his place. Then Nanabozo imitated the song

¹ ...kept silent—... промолчал.

² Master — здесь Учитель.

³ there is still one — есть еще некто.

⁴ Wasis ['wo:ziz] = a little child, a baby.

⁵ she did as he asked — она исполнила его просьбу.

⁶ and it would listen to him — и он (ребенок) послушается его.

of a bird. Wasis, however, was too busy with his maple-sugar, and he paid no attention to the beautiful song. Nanabozo, who had never before met anybody who would pay no attention¹ to him, was very angry. In a loud voice he ordered the little boy to come up to him at once. Wasis did not understand the order, but, frightened by the angry stranger, he cried so loudly that Nanabozo could not hear his own voice. This made him still angrier. He sang the songs which raise the dead and make rivers change their course. Wasis seemed to think² that the stranger was playing a game with him, but he did not like the game and continued to eat the maple-sugar. At last Nanabozo saw that all his magic powers were useless, and ran out of the wigwam. This made Wasis merry and he cried, "Goo, goo."³

And to this day,⁴ the Indians say that when a baby cries "Goo!" he remembers the time when he conquered the mighty Nanabozo.

6. NANABOZO'S GIFTS

Nanabozo, the Friend of Men, did all he could to make the life of the Indians happier, and when he had done everything that was in his power, he decided to leave them and let them live by themselves.⁵ He was a wise man and he knew that easy life did not make people stronger. He had taught the Indians many lessons and now it was time to let them show how they had learned these lessons.

So one day Nanabozo told his kinsmen that he was leaving the country and that, before he left, he would grant one wish to all who asked.⁶ Many people came to him and

¹ **who would pay no attention...** — кто не обращал никакого внимания...

² **Wasis seemed to think...** — Уозиз, казалось, полагал...

³ **Goo, goo** ['gu: 'gu:] — подражание младенческому лепету.

⁴ **to this day...** — по сей день...

⁵ **by themselves** — самостоятельно.

⁶ **...grant one wish to all who asked** — ... выполнит по одному желанию каждого, кто выразит его.

he gave them what they asked for. The last to come to him¹ were four hunters who had been in the woods and could not come earlier.

Nanabozo asked the men what were their wishes. The first man said that his heart was evil and that anger often made him his slave, but that he wished to be kind-hearted. Nanabozo granted this wish with great pleasure. The second man, who was ugly and could not sing because of his coarse voice, asked Nanabozo to make him handsome and to give him a pleasant voice so that he could be a favourite among the girls of the village. Nanabozo granted this wish too. The third man was poor and wanted to be rich. Nanabozo made him a rich man at once. The fourth, and the last one, who was rich and handsome and who loved himself more than anybody else, asked Nanabozo to give him eternal life, because he thought that such a man as himself should live for ever.²

"Do you want to live in the hearts of men or before their eyes?" asked Nanabozo.

"Of course, before their eyes," answered the proud man. "What do I care for³ their hearts!"

"Indeed, what do you care for the hearts of men, you, whose own heart is of stone! You shall be a stone and as a stone you will live for ever! Let this be a warning to those who think too much of themselves."

And Nanabozo changed the man into a large rock which to this day stands on the shore of the lake Gitchee-Gumee.

¹ The last to come to him... — Последними, кто пришел к нему...

² such a man as himself should live for ever — такой человек, как он, должен жить вечно.

³ What do I care for...? — Что за дело мне до...?



MISHOSHA,¹ THE MAGICIAN

In the heart of the forest there lived² a hunter with two sons. His wife had died, his wigwam was very far from the other wigwams of his tribe, so the boys grew up as best they could³ without a mother's care. They were used to staying alone⁴ when their father went hunting. He usually left plenty of dried meat in the wigwam, and in summer the young brothers gathered berries and mushrooms and had enough to eat.

Then came a great drought. No berries grew on the bushes, the leaves of the grass and trees were burnt by the hot sun, and even some of the springs went dry.⁵ Thus it happened that the hunter had to go very far in search of game.

Many weeks passed. When Seegwun, the elder boy, saw that their dried meat was coming to an end, he said to his younger brother, Ioscoda:

"Let us take all our dried meat and go to the north. There, as our father said more than once, lies a great lake called Gitchee-Gumee. There we shall catch fish and wait for better times. If we stay here, we shall die."

¹ Произношение имен собственных см. на стр. 90.

² there lived... — жил-был..

³ as best they could — как могли.

⁴ ...were used to staying alone — ... привыкли оставаться одни.

⁵ ...went dry — ... высохли.

"But can we find the way?" asked Ioscoda.

"Our father says that when you go to the north, the sun must be on your right¹ in the morning, behind your back at noon, and on your left in the afternoon. That is easy to remember," said Seegwun.

"But our father never allows us to go far from the wigwam because of the wild beasts. Are you not afraid of the wolves?" again asked Ioscoda.

"We needn't be afraid² of the wolves. They have followed the deer who left the forest when the drought came," said the elder brother.

Indeed, nothing happened to them in the forest. For many days they walked to the north. At last they came to a place where the grass and the bushes were green. Seegwun climbed to the top of a high tree and in the distance he saw something that shone like silver. It was Gitchee-Gumee, the Great Lake.

The brothers built a small bark wigwam³ on the beach and every morning caught fish in the lake. Now they were not afraid of hunger. One day Seegwun made a bow and arrows for his little brother and taught him how to shoot. He had made very good arrows with flint arrowheads and told Ioscoda to be careful and not to lose any of them.

One morning Seegwun was sitting on a stone and fishing. Ioscoda who was just going to shoot⁴ at a gull on the beach, took bad aim⁵ and the arrow fell into the lake, not far from the place where Seegwun was fishing.

"Stay where you are!"⁶ cried Seegwun to his brother. "I'll get the arrow myself."

He jumped off the stone into the water and walked till it reached his waist. He bent over the water and looked

¹ on your right — справа от тебя.

² We needn't be afraid — Нам незачем бояться.

³ bark wigwam — хижину из бересты.

⁴ ... was just going to shoot — ... как раз собирался выстрелить.

⁵ ... took bad aim — ... плохо прицелился.

⁶ Stay where you are! — Стой (букв. Оставайся на своем месте!)



down to see where the arrow was. Suddenly, as if by magic,¹ a canoe appeared on the lake near him. In the canoe was an ugly old man. He seized the astonished boy and pulled him into the boat.

"If I must go with you, take my brother, too!" cried Seegwun. "He is too young to live here alone."

But the old man, who was a magician and whose name was Mishosha, only laughed. Then he struck the side of the canoe with his hand, muttered some magic words and the canoe began to move so quickly that in a few minutes the beach was lost to sight.² Soon it came to a strange shore, and Mishosha, jumping out, told Seegwun to follow.

They had landed on an island. Before them were two wigwams; from the smaller one two young girls came out, and stood, looking at them.

Seegwun had never seen a girl before, and to him these maidens looked like³ the beautiful Star-maidens about whom

¹ as if by magic — как по волшебству.

² ... was lost to sight — ... скрылся из глаз.

³ looked like ... — показались ... (букв. выглядели, как).

his father had told him. He even thought that they would disappear or rise to the sky. But they looked at him without smiling,¹ and there was sadness in their eyes.

"They are my daughters!" said the old man to Seegwun. Then he turned to the girls. "Are you not glad to see me safely back?² And are you not pleased that I have brought my handsome young friend with me?"

They bent their heads, but said nothing.

"Look at this young man," he turned to the elder girl. "He would make you a good husband."³

The maiden said something that made the old man angry.

"We shall see,⁴ we shall see!" he muttered to himself, laughing and rubbing his hands.

Seegwun who did not know what to think about all this, decided to keep his eyes open. Luckily, Mishosha was sometimes careless. He went into his wigwam, leaving the others together. The elder girl approached Seegwun and spoke to him quickly:

"We are not his daughters," she said. "He brought us here as he brought you. He hates everybody. It is not for the first time that he⁵ has brought here a young man. He always says that he has brought a husband for me. But soon he takes him away in his canoe, and the young man never comes back.⁶ We are sure that Mishosha has killed all of them."

"What must I do?" asked Seegwun. "I care less for myself⁷ than for my little brother. He was left alone on a wild beach, and may die of hunger."

"Ah!" said the maiden. "You are really good and kind-hearted, and, no matter what comes of it,⁸ we must help

¹ without smiling — не улыбаясь.

² to see me safely back? — видеть меня невредимым?

³ He would make you a good husband — Он мог бы стать тебе прекрасным мужем.

⁴ We shall see! — здесь Поживем — увидим!

⁵ It is not for the first time that he... — Это он не впервые...

⁶ never comes back — не возвращается.

⁷ I care less for myself — Я меньше беспокоюсь за себя.

⁸ no matter what comes of it — чем бы это ни кончилось.

you. Koko-Koho,¹ the great owl, keeps watch² all night on that tree. Wait till Mishosha falls asleep, wrap yourself³ in his blanket and come out. Koko-Koho will think that it is his master. At the door of our wigwam call my name, Ninimosha, and I shall come out and tell you what to do."

"Ninimosha," said the youth, "what a beautiful name!"

But before he could thank her, the girls turned and disappeared in their wigwam.

Mishosha now looked out of his wigwam and told Seegwun to enter. The old man was merry and passed the time telling stories. But Seegwun knew that Mishosha was only pretending to be his friend.⁴ When the magician fell asleep, he rose, wrapped himself in his blanket and walked carefully to the door of the little wigwam.

"Ninimosha!" he called, and his heart beat fast; for in the language of the Indians Ninimosha means "My Sweet-heart."

"Seegwun!" she answered, and his name, which means "Spring," sounded like music on her lips.

When she came out of the wigwam, she had a parcel in her hands.

"Here," she said, "is food for your brother. It is enough for several days. Get into Mishosha's canoe, say the magic words, and it will take you where you wish. You can return before dawn."

"But the owl?" asked Seegwun. "Will he not cry out?"

"In Mishosha's blanket he will take you for⁵ Mishosha. When Koko-Koho sees you, he will cry, 'Hoot, hoot!' You must answer, 'Hoot, hoot, whoo! Mishosha.' Then he will let you pass."

¹ Koko-Koho [kə'kə kə'hə] — Кокó-Кохó (филин).

² ... keeps watch — ... сторожит.

³ wrap yourself — завернись.

⁴ ... was pretending to be his friend — ... притворялся его другом.

⁵ he will take you for... — он примет тебя за...



Seegwun did as he was told,¹ and soon crossed the lake. He landed on the beach and woke up his brother who was sleeping in the bark wigwam. He explained to Ioscoda what had happened and told him to wait for him. Then he returned to the canoe, and in the morning Mishosha found him fast asleep² in the wigwam.

"You have slept well, my son," said the magician. "And now we shall go to an island where thousands of gulls lay their eggs in the sand, and we shall take as many as we can carry away."

When Seegwun and Mishosha went to the canoe, Nnimosha and her sister came out of their wigwam. Nnimosha kissed her hand and waved it, as if she wanted to say, "I am with you. Don't be afraid." This made him feel that nothing bad could happen to him.

While the canoe rushed over the waves, Seegwun made sure,³ that he had his hunting knife with him, and did not take his eyes off Mishosha⁴ for a moment.

When they reached the island, the gulls rose into the air and flew in thousands⁵ above their heads. The noise they made⁶ was terrible.

"You gather the eggs," said the magician, "and I shall keep watch in the canoe."

Seegwun was glad to leave the old man. He went along the beach to the place where the gulls laid their eggs. When he was far enough, Mishosha cried to the gulls:

"Ho, my feathered friends! Here is the fresh meat which I promised you when you agreed to call me master. Fly down, my friends! Fly down, kill this boy and pick the meat off his bones!"⁷

¹ as he was told — как ему сказали.

² ...found him fast asleep — ... нашел его крепко спящим.

³ ...made sure — ... удостоверился.

⁴ ...did not take his eyes off Mishosha — ... не спускал глаз с Мишоши.

⁵ in thousands — тысячами.

⁶ The noise they made = The noise which they made.

⁷ pick the meat off his bones — склюйте мясо с его костей.

Striking the side of his canoe, he rushed away from the island.

The gulls swept down¹ on Seegwun. Ten thousand wings beat the air and raised a great wind. But Seegwun was not afraid. He shouted the war-cry of his tribe and seized the first bird that attacked him by the neck. He held it high above his head in his left hand, and with his right hand drew his knife which shone in the sun.

"Hold!"² he cried. "Hold! If you kill me, all of you will be killed by Gitchee-Manito, as I shall kill this gull with my knife!"

"But Mishosha is our master," cried the gulls. "He has ordered us to destroy you and we must do as he orders."

"Mishosha is not a manito," answered Seegwun. "He is only a magician and he uses you for his evil deeds. It is he who must be destroyed.³ Take me back on your wings to his island, and you will soon see that he is not so strong as you think."

Then the gulls understood that Mishosha had deceived them. They drew close together,⁴ the youth lay down upon their backs and they carried him across the waters. Thus Seegwun reached the island before Mishosha.

Ninimosha was very glad when she saw that it was really Seegwun.

"I was not mistaken in you,"⁵ she told him. "It is clear that Gitchee-Manito protects you. But Mishosha will try again, so be careful."

The magician now came in his magic canoe. When he saw Seegwun he tried to smile pleasantly.

"Good, my son!" he said. "You must understand me correctly. I left you with the gulls because I wanted to test your courage. And now I see that you deserve Nini-

¹ ...swept down — ... ринулись вниз.

² Hold! — Стойте!

³ It is he who must be destroyed — Это его нужно уничтожить.

⁴ They drew close together — Они тесно сгрудились.

⁵ I was not mistaken in you — Я не ошиблась в тебе.

mosha's love. Ah, my children, you will make a happy pair!"¹

Ninimosha turned away to hide her hatred for the old man, but Seegwun pretended to believe him.

"Now I want to make you a present," continued the magician. Come with me to the Island of Shells, and there we shall make for you such a Wampum-belt,² as no other warrior has."³

The island where they landed was indeed a wonderful place. The beach was covered with beautiful shells. But Mishosha said that Wampum-belts were made of⁴ another kind of shells.

"Look!" he said as they walked along the beach. "There they are! Under the water, not far from the shore."

Seegwun went into the water to gather the shells. When he was in the water to the waist, Mishosha jumped into his canoe.

"Come,⁵ King of Fishes!" he called. "You have always served me well. Here is your reward."

Then, striking his canoe, he quickly disappeared. At once a great fish came out of the water near Seegwun. But he only smiled. He drew his long knife and said:

"Know, monster, that I am Seegwun. I am named after him⁶ whose breath brings new life to the Earth after a long winter. Mishosha wants to destroy me, but he fears the anger of Gitchee-Manito and does not dare to kill me himself. But one drop of my blood will change the colour of the waters of the lake and all your tribe will perish in it."

¹ you will make a happy pair — вы составите счастливую парочку.

² Wampum-belt ['wəmprəm 'belt] — ожерелье из раковин. (*Вампум — особый вид раковин — употреблялся индейцами в качестве денег, и ожерелье из вампума считалось лучшим украшением.*)

³ as no other warrior has — какого нет ни у одного воина.

⁴ ...were made of... — ...делаются из...

⁵ Come! — здесь Сюда!

⁶ I am named after him... — Я назван именем того ...

"Mishosha has deceived me," said the King of Fishes.
"How can I serve you, brave young warrior?"

Seegwun told the great fish to carry him to the island of Mishosha. The King of Fishes took Seegwun on his back and swam so quickly that he reached the island soon after Mishosha.

The magician was explaining to Ninimosha how the youth had fallen from the canoe into the lake and how he was killed there by a big fish. At this moment Seegwun himself came out of the water. Mishosha hid his astonishment and gave a new explanation.

"My daughter," said he, "I was only trying to find out how much you cared for him."¹

Mishosha now saw that it was very difficult to destroy Seegwun, but he still hoped that he could do it. The next day he said to the youth:

"My owl is growing old, and cannot live much longer. I want to catch a young eagle and tame him. Will you help me?" Seegwun agreed, and went with him in the magic canoe to an island where there was an eagle's nest. The nest was near the top of a tall pine, and in the nest were some young eagles who could not fly yet.

"Quick!" said Mishosha. "Climb up the tree before the old birds return."

Seegwun had almost reached the nest when the magician spoke to the pine and ordered it to grow taller.² At once it began to rise. Soon the tree was so high that Seegwun was afraid to look down. At the same time Mishosha called the old eagles and they swept down from the clouds to protect their children.

"Ho, ho!" laughed Mishosha. "This time I have made no mistake. Either you will fall and break your neck, or³ the eagles will kill you."

¹ how much you cared for him — насколько ты дорожишь им.

² to grow taller — вырасти повыше.

³ Either ... or ... — Или ... или ...

And, striking his canoe, he disappeared.

When the eagles tried to attack Seegwun, he spoke to them thus:

"My brothers, don't you see¹ the eagle's feather in my hair? You are brave and strong, and I want to be like you. That is why I have this feather. I hope that you will help me and carry me back to Mishosha's island."

The praise pleased the eagles who liked the youth's courage. The biggest of the two birds took Seegwun on his back and carried him safely to the magician's island.

When Mishosha saw Seegwun on the back of the eagle, he understood that neither bird, nor beast would harm² this handsome youth. It must be done in another way.

"I shall test you once more," he said to Seegwun, "and then you may marry Ninimoshia. This time I shall test you as a hunter. Let us go into the forest and hunt together."

Mishosha and Seegwun crossed the lake in the magic canoe and went deep into the forest. When night came,



¹ don't you see...? — разве вы не видите...?

² neither bird, nor beast would harm — ни птица, ни зверь не захотят причинить вреда.

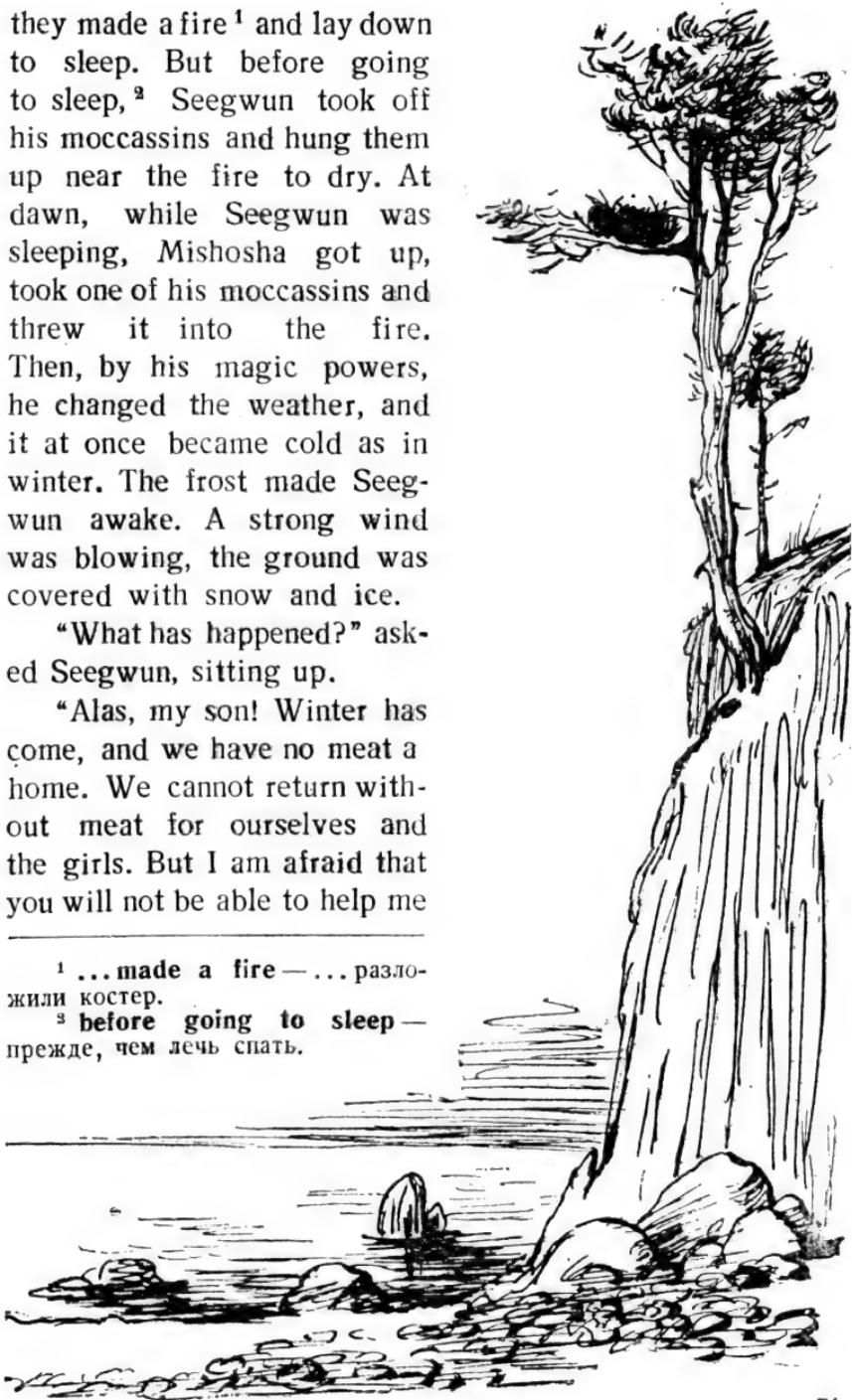
they made a fire¹ and lay down to sleep. But before going to sleep,² Seegwun took off his moccassins and hung them up near the fire to dry. At dawn, while Seegwun was sleeping, Mishosha got up, took one of his moccassins and threw it into the fire. Then, by his magic powers, he changed the weather, and it at once became cold as in winter. The frost made Seegwun awake. A strong wind was blowing, the ground was covered with snow and ice.

"What has happened?" asked Seegwun, sitting up.

"Alas, my son! Winter has come, and we have no meat at home. We cannot return without meat for ourselves and the girls. But I am afraid that you will not be able to help me

¹ ...made a fire — ... разложили костер.

² before going to sleep — прежде, чем лечь спать.



because the fire has destroyed one of your moccassins. You had hung them too close to the fire. I should have warned you!"¹

It was clear that the cruel magician wanted Seegwun to freeze to death.² But the youth did not say a word. He took a piece of coal from the fire-place and blackened one leg and foot, muttering some magic words. Then he put on the moccassin which remained and said that he was ready for the hunt.

They walked through snow and ice, but Seegwun's bare leg did not suffer from the frost. With his first arrow he killed a bear.

"Now," he said, looking at Mishosha, "I see that you are suffering from the cold. Let us go back to your island."

Mishosha bent his head and muttered something. At last he had met his match,³ and he knew it.

"Take up the bear on your shoulders!" ordered Seegwun. Again the magician did as he was told. For the first time they returned to the island together. The two young girls were greatly astonished when they saw the proud Mishosha carrying the bear.

"His power is broken," agreed Ninimoshha when Seegwun told her all. "But he is still dangerous. What can we do to rid the world of him?"

They talked it over⁴ and at last decided to leave him alone in the forest.

"He deserves a greater punishment," said Ninimoshha "but without his magic canoe he cannot do much."

The next day Seegwun said to the magician:

"It is time to bring here my brother whom we had left alone on the beach. Come with me."

¹ I should have warned you — мне следовало бы предупредить тебя.

² ... wanted Seegwun to freeze to death — ... хотел, чтобы Зигвун замерз насмерть.

³ he had met his match — он встретил достойного противника.

⁴ ... talked it over — ... обсудили это.

Mishosha had to agree. When they came to the beach, the boy ran out of the bark-wigwam and climbed into the canoe. Then Seegwun said to the old man:

"Can you find some ashberries for the girls while I talk to my brother? I think that I have seen an ashberry-tree up there on that hill."

"To be sure,¹ my son, to be sure. I shall do this with great pleasure," said Mishosha and walked quickly to the hill.

Seegwun struck the canoe with his hand, said the magic words and soon he and his brother were safely back on the island where Ninimosha and her sister were waiting for them.

Before they had time² to jump out of the canoe, Ninimosha cried:

"Hold! Mishosha can call the canoe back to him. One of us must sit here and keep watch, holding his hand on the boat."

So they kept watch in turn, and in the evening Ioscoda asked his brother to allow him to keep watch during the night. Seegwun was so tired after all his adventures that he had to have a good rest.³ So he went to sleep and told Ioscoda that he would come back at dawn.

All the night the brave little boy sat on the sand by the canoe and tried his best⁴ not to sleep. He counted the stars in the sky, sang songs and threw stones into the water. But before dawn his little head began to nod, the fog, or maybe something else, filled his eyes, and he fell asleep.

An hour passed, and the gray dawn came from the east. Ioscoda suddenly woke up and looked around. Where was he? Still on the beach, waiting for his brother? Then he remembered: he was on the island. But where was the canoe?

¹ To be sure — Конечно; разумеется.

² Before they had time... — Прежде, чем они успели...

³ to have a good rest — хорошо отдохнуть.

⁴ ...tried his best — ...старался изо всех сил.

Oh, there it was!¹ It was coming over the lake to him, and in it sat Mishosha.

"Good morning, child!" said the magician, climbing out of the canoe. "Are you not glad to see your grandfather again?"

Ioscoda clenched his fists. He was very brave and he was angry.

"You are *not* my grandfather," he said, "and I am *not* glad to see you!"

"But Seegwun will be glad to see me," laughed the old man. "And my daughters will be glad too. I hope they do not think that I have died in the forest."

Mishosha was so pleased with himself, that he laughed and joked all the day and in the evening went to sleep in his own wigwam.

For many days Seegwun and Ninimosha tried to think of a new plan.² Seegwun told her how Mishosha burnt his moccassin.

Ninimosha remembered that the magician always sat with his left foot under him and that he never came out of the wigwam with his feet bare.³ They put two and two together⁴ and decided that the magician's left leg and foot were the only parts of his body that could be harmed.⁵

So Seegwun waited till the weather became very cold and said to Mishosha:

"Grandfather, it seems that we must⁶ continue to live here together. Let us go to the forest and bring more meat, for winter is near. I am sure that you are a great hunter."

Mishosha was so pleased with the praise that he agreed at once.

¹ there it was! — вон оно!

² to think of a new plan — придумать новый план.

³ with his feet bare — с обнаженными ногами.

⁴ ...put two and two together — ...сопоставили факты; связали то и другое.

⁵ the only parts of his body that could be harmed — единственные уязвимые части его тела.

⁶ it seems that we must... — по-видимому, нам придется...

"Of course, I am a great hunter," he said. "I can kill a deer with one arrow, and I can run all day with a dead deer on my shoulders. I have done it."

When they came to the forest, they made a small wigwam where they could pass the night. Seegwun lay down and pretended to be asleep. At dawn, when he made sure that the magician was fast asleep,¹ he took his moccassins and threw them into the fire.

"Get up, grandfather! Look what has happened! At this time of the year fire attracts all things, and I am afraid that you have left your moccassins too near to it."

Mishosha sat up and looked so frightened that Seegwun was almost sorry for him.² But there was no other way to rid the world of the cruel magician.

"We must be going," said Seegwun, and for the first time Mishosha had to leave the wigwam with his feet bare.

How cold it was! Mishosha began to run, thinking that this would help. Soon the magician was quite out of breath³ and could hardly move his feet. They had come to the edge of the forest and reached the shore of the lake. Here Mishosha stopped. When he tried to take another step,⁴ he could not raise his feet. How heavy they had become! He tried again, but something strange had happened. His feet sank into the sand and took the form of roots. The feathers in his hair, and then the hair itself, changed into leaves. His arms were branches, bark appeared on his body.

Seegwun looked and wondered. Mishosha was no longer a man, but a tree, an old, crooked willow, bending towards the lake. Seegwun waited a little to make sure that Mishosha would not come to life.⁵ Then he went to the

¹ ... was fast asleep — крепко спит.

² Seegwun was almost sorry for him — Зигвуну стало почти что жаль его.

³ ... was quite out of breath — ... совсем запыхался.

⁴ to take another step — сделать еще один шаг.

⁵ ... would not come to life — ... не оживет.

magic canoe and returned to the island where the others were waiting for him. He told them the good news.

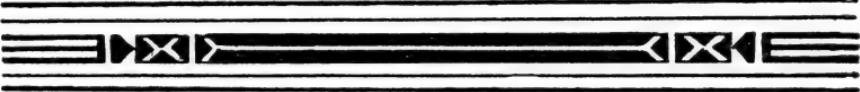
"Mishosha is no more,"¹ said Seegwun. "He can never harm us again. Let us leave this place where we have suffered so much and make our home² in the great forest."

Seegwun, Ninimoshua and their young brother and sister crossed the lake and went through the woods to the old wigwam where the brothers had lived before. Their father was waiting for them, and they all lived happily for the rest of their days.³

¹ **Mishosha is no more** — Мишоша больше не существует.

² **make our home** — поселимся.

³ **for the rest of their days** — до конца своих дней.



THE WONDERFUL KETTLE

Long, long ago, when the world was new,¹ two brothers lived in the forest far from all other people. The elder brother went to hunt, while the younger stayed at home, cooked the food and gathered wood for the fire.

One evening the tired hunter returned from the forest, and the younger brother took the game from him as usual and prepared it for supper.

"I shall smoke a little before I eat," said the hunter, and he smoked in silence for a time² and then lay down and fell asleep.

"Strange," said the boy to himself. "Why didn't he wait for the supper? Well,³ I'll wake him up when it is ready."

But when the hunter awoke and found that his brother had prepared the supper, he said:

"Eat, and go to bed. I want to be alone."

The boy did as he was told,⁴ but he could not help asking⁵ himself how his brother could live if he did not

¹ **when the world was new** — когда (земной) мир был еще молод (*традиционное начало многих легенд и сказок у разных ирокезских племен*).

² **for a time** — некоторое время.

³ **Well...** — Ну...

⁴ **as he was told** — как ему велели.

⁵ **...could not help asking** — ...невольно спрашивал.

eat. In the morning he noticed that the hunter had not eaten before he went away. The same thing happened on many other mornings and evenings.

"I shall watch him at night," said the boy to himself, "because he must eat at night as he eats at no other time."

In the evening when the boy was told as usual to go to bed, he lay down and pretended to be fast asleep,¹ but all the time one of his eyes was open. He watched his brother and saw that in the middle of the night the hunter got up, went to the wall of the wigwam and took a small kettle from a hole in the earth. He scraped the bottom of the kettle, then filled it with water and set it on the fire. After that he struck the kettle with a whip, saying at every blow:

"Grow larger, my kettle!"

The kettle began to grow and soon it was larger than the largest kettle in the wigwam. Then the hunter took it off the fire and ate its contents with great pleasure. Thinking² that he had seen enough, the younger brother fell asleep.

When the hunter went away next morning, the boy decided to find the kettle and see what his brother had eaten that night. The kettle was in the same place, but it was very small now and had only half a chestnut in it. The boy had never seen chestnuts before, so he tasted the bit that was left and soon ate it up.³ However, he was not troubled much⁴ because he thought that the kettle was a magic one and that chestnuts appeared in it when it was whipped.⁵ He decided to prepare a meal of chestnuts⁶ for his brother.

¹ ...pretended to be fast asleep — ...притворился, что он крепко спит.

² Thinking... — здесь Считая...

³ ...ate it up — ...съел его до конца.

⁴ ...was not troubled much — ...не очень беспокоился.

⁵ when it was whipped... — когда его били кнутом...

⁶ a meal of chestnuts — кашу из каштанов.



He thought that his brother would be pleased with him.¹ In the evening he put the kettle on the fire, took a whip, and, striking the kettle many times, said at every blow: "Grow larger, my kettle!"

The kettle grew larger, but as the boy had struck it too many times, it kept on growing² and soon filled all the wigwam. The boy had to run out of the wigwam and wait for his brother near the entrance.

When the hunter came back from the forest and saw his brother standing near the wigwam, he asked:

"What are you doing here? What is the matter?"

"I took your kettle to prepare supper for you," answered the boy.

"Alas!" cried his brother. "My life is in danger!"

He quickly made the kettle grow small and took it off the fire. When he looked inside and saw that there

¹ ...would be pleased with him — ...будет доволен им.

² ...kept on growing — ...продолжал расти (*Cр. с прим. 7 на стр. 50.*)

was no chestnut meal in it, he turned sadly to the boy and said:

“See what you have done. Now I must die.”

The boy’s grief was so great that he could not sleep at night. In the morning he saw that his brother had remained at home and had not gone hunting as usual. Two days passed. The hunter ate nothing and lay on his bed of furs, sad and pale. He had lost all interest in life. Many times the boy asked him to tell where he could get some chestnuts, but the elder brother refused to answer, saying that it was too dangerous. Still the boy kept on asking, and at last hunter told him everything.

“There is only one place,” he said, “where you can get chestnuts. You must travel to the east a full day. Then you will reach a wide and swift river. On the opposite bank there stands¹ a wigwam, and near it—a chestnut-tree. Even if you cross the river, it will be only the beginning of your difficulties. A white heron guards the tree. He is a very dangerous bird, but the six women who live in the wigwam are still more dangerous. They kill everyone who dares to approach the tree. My dear brother, do not go there. If I must die, there is no reason why you should die² too.”

But the boy did not listen to this warning. He felt that it was his duty to save his brother’s life. He made a little canoe out of birchbark and set off to the east. At the end of a day he came to the river. It was very wide indeed. Taking his little canoe from his pocket, he struck it with his hand and it at once became large enough to carry him across the river. In a few minutes he reached the opposite bank, and there he saw the wigwam and the chestnut-tree. On his way he had gathered some berries

¹ **there stands** — стоит.

² **there is no reason why you should die** — тебе умирать нет никакой необходимости.



which herons liked more than anything else. He hid in the bushes near the tree, and from behind them¹ scattered the berries before the beautiful white bird which at once began to eat them. While the heron was busy with the berries, the boy crawled up to the tree and began to gather the chestnuts which were lying on the ground. He had gathered quite a lot² of chestnuts before the heron noticed him. The bird gave a cry of warning³ and the boy started running⁴ to the river as fast as he could. The women rushed out of their wigwam and started after him. But before they could catch him, the boy reached the river, jumped into the canoe and pushed off. When the angry women ran up to the river, the eldest took her fishing-line and threw it so that the hook caught the canoe. But the boy cut the line with his knife. The same thing happened when the other women threw their lines. After that they could do nothing more and had to return to their wigwam.

• At the end of the second day the boy was safely back at home with his bag of chestnuts. He found his brother still alive, but so weak that he could hardly speak. The boy quickly prepared a meal of chestnuts and made his brother eat it. Soon the hunter was better, and two days later he was quite well. Now he could eat meat again, and the boy decided to use the remaining chestnuts so that all the Indians could use them for food. He planted the chestnuts in different places, said some magic words and in the morning there were many chestnut-trees growing in the forest. Now nobody would die for the want of chestnuts.⁵

¹ from behind them — из-за них.

² quite a lot — множество.

³ ...gave a cry of warning — ...издал тревожный клич.

⁴ ...started running — ...припустил бегом.

⁵ nobody would die for want of chestnuts — никто не умрет из-за отсутствия каштанов.



HOW THE TOMAHAWK WAS BURIED

A Legend of Peace

A long time ago there was in one village a very wise chief. He had fought many a battle¹ and everybody knew that he was the strongest and bravest of all the warriors that ever lived.

One day he sat looking at the little children who were playing in front of the village longhouse,² and his thoughts were sad. What will become of these gay little things³ when they grow up? Maybe the boys will become brave warriors, as he was; but how many of them will live to his age? They may fight many battles and take many scalps, but the time will come when all of them will be killed one after another, and their own scalps will be taken by their enemies. And these pretty little girls—what will become of them? This can be easily told:⁴ some of them will be stolen by the warriors of other villages and will

¹ **He had fought many a battle** — Он бился во многих битвах.

² **the village longhouse** — в деревенском молитвенном доме.
(Ирокезы строили из коры или бревен „длинные дома“, в которых совершали религиозные обряды, собирали совет старейшин и устраивали праздничные пирсы.)

³ **What will become of these gay little things?** — Что станет с этими веселыми малышами?

⁴ **This can be easily told** — Это легко сказать.



die far from their homes; the rest will marry young warriors of their own village and for a time will be happy. But grief and sorrow will cover their pretty faces with wrinkles, and hard work will bend their backs and they will become old women too early, yes, too early indeed. But is there a woman who will remain young and gay when she has lost her husband and has to bring up her children without the help of their father?

The wise chief spent many days and nights thinking about the life of his people. He felt that men and women were born not for endless wars and sorrow, but for peaceful toil and happiness. At last he decided to call his people to a council and tell them his opinion. He was sure that they would agree with him.

So a council was held¹ in the longhouse. When everybody came, the chief arose and began to speak. He spoke about the wars of the past and the wars of today; he showed that wars never brought happiness to the people

¹ So a council was held — И вот собрался совет.

and that men and women and little children were happy only when they lived in peace. He spoke about the proud scalp-hunters who attacked lone warriors and killed them to take their scalps, and who, in their turn,¹ were also killed. It was natural to hunt for game, he said, but it was unnatural to hunt for scalps; the first man who used his tomahawk to take his enemy's scalp, was a bad man, a cruel man, who wanted to boast of his victory. This was an old custom, he said, but it was a bad custom, and it must be changed. If their fathers and grandfathers lived in a wrong way,² there was no reason why their children should live in the same way.³ Thus spoke the wise chief, and the other chiefs of his village and all the warriors listened and felt that his words were true. They talked the matter over and decided that they would put war-paint on their faces⁴ only when they had to defend their village and that they would never enter upon the war-path⁵ at their own will.⁶

Thus peace was established in the village of the wise chief. But at the council they had also decided to send a message of peace to the neighbouring village. Two young men, who were great friends and always spent their time together, said that they wanted to carry the message to the chief of that village. The wise chief told them how to approach the village and how to speak there.

Early in the morning all the village gathered near the longhouse to see them off.⁷ They ran from the longhouse

¹ in their turn — в свою очередь.

² ... lived in a wrong way — ...жили не так, как нужно.

³ There was no reason why their children should live in the same way — Нет никаких оснований для того, чтобы их дети жили так же.

⁴ ...would put war-paint on their faces — ...раскрасят лица к битве (букв. наложат на лицо военную краску).

⁵ ...would never enter upon the war-path — ...никогда не вступят на тропу войны.

⁶ at their own will — по своей воле.

⁷ to see them off — чтобы проводить их.

between two lines of people who greeted them with loud cheers.

Soon the two young warriors were in the forest. Here they stopped, took out their charms and changed themselves into a wolf and an owl. In this shape they could travel much faster. When they were near the neighbouring village, they changed themselves into men. They buried their weapons, washed off all war-paint from their faces, and gave the long call of distress, "Goh-weh!"¹

Soon someone in the village heard the call, and ran to the chief to tell about it. The chief sent a party of warriors to meet the strangers. The chief of the party was astonished to see two of their enemies coming up from the forest, but as they were without war-paint on their faces and without any weapons in their hands, he took them to the chief.

The elder of the two young men addressed the chief and told him that they had brought a message of peace; then he spoke as he was taught while the chief listened in silence. Then the chief said:

"The thoughts of your chief are my thoughts. But I must ask the opinion of my people. Rest till to-morrow. You will be my guests. In the morning we shall hold a council, and then I shall give you my answer."

In the morning the council was held, and the chief told his people about the message of peace which he had received. He asked them to say what they thought about it. Some of the war-chiefs spoke against peace, but the greater part of the people were in favour of accepting² the message of peace. Then the chief rose and said:

"Let nobody think that I am a coward. But peace is better than war. Here is the message which I shall send back to my friend: 'Let us, the people of two neighbour-

¹ ... gave the long call of distress "Goh-weh!" | 'go: 'we | — ... издали протяжный сигнал бедствия. (По обычаям индейцев, на безоружного путника, крикнувшего "Goh-weh," нельзя было нападать.)

² in favour of accepting ... — за то, чтобы принять...



ing villages, always live as brothers. I, the chief of my people, accept every word of the message of peace sent by my wise friend. Let us at once cover the hot coals of hatred with the cool ashes of peace and let these coals burn down;¹ the fire of war must never burn again. In four days' time² we shall meet half-way between our villages, in the open field near the river. There we shall dig a pit, and at this pit we shall hold each other's hand in friendship and peace,³ — my brother and I. Then into this pit we shall throw all weapons of war and bury them, together with all hatred, in one grave. And after that we shall live as brothers. Weapons will be used only for hunting. The war-cry will be heard only when we shall dance our old dances to show our young people what we had done in the past. Let our meeting take place⁴ at noon, and let all the people of our villages come to watch our meeting.' I have spoken. My young friends, I ask you to stay with me as my guests till to-morrow. And now let us celebrate this great event with songs and dances."

Early in the morning the two young men came with the chief to the village longhouse, where two beautiful maidens gave them new moccassins for their travel. After some words of parting the young warriors started running between two lines of people, who waved their hands and smiled at them as at friends.

The young men travelled home in the same way as before. They reached their village safely and were met by their people and the chief with great joy. A feast was prepared to celebrate the great event.

The wise chief warned everyone to be ready to set out⁵ on the fourth day at dawn and to take all weapons,

¹ let these coals burn down — пусть эти угли догорят.

² In four days' time... — Через четыре дня...

³ we shall hold each other's hand in friendship and peace — мы протянем друг другу руки в знак дружбы и мира.

⁴ Let our meeting take place — Пусть наша встреча состоится.

⁵ ...warned everyone to be ready to set out — ...предупредил всех, чтобы они были готовы выступить.

leaving only those that were necessary for hunting. For three days the whole village sang and danced — so great was the joy of the people when they thought that the danger of war was over for ever.¹ On the fourth day they gathered at the longhouse in their best dress and set out to the open field near the river. They reached it at noon and saw that the people of the neighbouring village were approaching from the other side.

The two chiefs walked to the middle of the field holding out their right hands as a sign of peace and friendship. The right hand is the hand that holds the tomahawk in battle, but now they carried their tomahawks in the crook² of their left arms. The warriors of both villages advanced in a file³ behind their chiefs. When the chiefs met, they clasped each other's right hand as brothers. Then they took their tomahawks and threw them into the pit. All the warriors did the same in their turn. Thus the tomahawk was buried together with hatred and other bad feelings. And thus peace and happiness came to the people of two Indian villages.

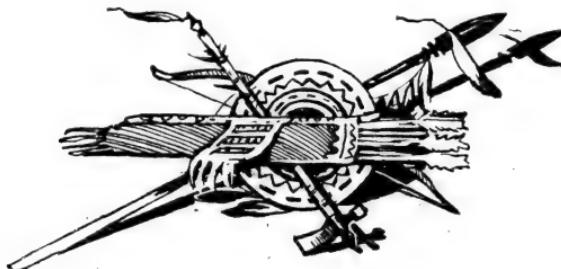
Let us hope⁴ that in the same way peace and happiness will come to all the peoples of the world.

¹ ...was over for ever — ...навсегда миновала.

² in the crook — на сгибе.

³ in a file — вереницей.

⁴ Let us hope... — Будем надеяться...



VOCABULARY

Indian Names and their Pronunciation

Chakeke-Napok [tʃə'keki 'nə:pək] — Чакеке-Напок
Chibiabos [tʃibə'bəs] — Чибай-абос
Gitchee-Gumee ['gitʃi 'gumi] — Гитчи-Гуми (*оз. Верхнее*)
Gitchee-Manito ['gitʃi 'mænitou] — Гитчи-Манито
Ioscoda [iə'skədə] — Иоскода
Kabibonokka [kə:bibə'nəkə] — Ка-бибонока
Koko-Koho [kə'ko kə'hə] — Коко-Кохо (*филин*)
Mishe-Nomak ['mɪʃɪ 'nəmək] — Мише-Номак
Mishosha [mɪ'ʃoʃə] — Мишоша
Nanabozo [nə:pə:'bouzou] — Нанабозо

Nekumonta ['nekjuməntə] — Не-кюмонт
Ninimoshha ['naini'mouʃə] — Нинимоша
Nokomis [nə:'koumis] — Нокомис
Osseo [ə'seo] — Оссео
Oweenee [ou'wi:nɪ:] — Овини
Puk-Wudjies ['pʌk 'wʌdʒɪz] — Пок-Уэджис (*пигмеи*)
Seegwun ['zi:gwən] — Зигвун
Shawenies [ʃə:'wenɪs] — Шавенис
Shawondasee [ʃə:wən'dæzi:] — Шавондази
Shingebis ['ʃɪn'gebɪs] — Шингебис
Totoba [tə'toubə] — Тотоба
Wabeno [wə'bɪ:nou] — Вабено
Wabozo [wə'bouzou] — Вабозо
Wenona [wi:'noʊnə] — Венона

A

able [eibl] *a* способный
be able мочь; быть в состоянии, в силах
about [ə'baut] *prep* о, об
above [ə'bʌv] *adv* сверху, на-верху
from above *prep* сверху
abundance [ə'bʌndəns] *n* изобилие
in abundance в изобилии
accept [ək'sept] *v* принимать

across [ə'krɔ:s] *prep* поперек; сквозь, через
add [æd] *v* добавлять
address [ə'dres] *v* обращаться
adventure [əd'ventʃə] *n* приключение
advise [əd'veɪz] *v* советовать
afraid [ə'freid] *a* испуганный
be afraid (of) бояться, испугаться
after ['a:ftə] *prep* после, за; *cj* после того как

afternoon ['ɑ:ftə'nu:n] <i>n</i> время после полудня	anywhere ['enɪwɛə] <i>adv</i> (в отрицат. и вопросит. предл.) где-либо, где-нибудь
in the afternoon после полудня	appear [ə'pɪə] <i>v</i> появляться
afterward(s) ['ɑ:ftəwərdz] <i>adv</i> потом, позже	approach ['ə'prəʊtʃ] <i>v</i> приближаться
again [ə'geɪn] <i>adv</i> снова, опять	arm [ɑ:m] <i>n</i> рука (<i>от кисти до плеча</i>)
against [ə'geɪnst] <i>ppr</i> против, на	around [ə'raʊnd] <i>ppr</i> вокруг, около
age [eɪdʒ] <i>n</i> возраст	arrow ['ərəʊ] <i>n</i> стрела
ago [ə'gou] <i>adv</i> тому назад	arrowhead ['ərəʊhɛd] <i>n</i> наконечник стрелы
long ago давным давно	as <i>conj</i> как, так как; когда, в то время как
agree [ə'grɪ:] <i>v</i> соглашаться	as...as так...как
ah [ə:] <i>int</i> ах, а	as for что касается
ahead [ə'hed] <i>adv</i> вперед, впереди	as if как будто
aim [eɪm] <i>n</i> цель	as long as пока
take aim прицеливаться	as soon as как только
air [eə] <i>n</i> воздух	ashberry ['æʃbəri] <i>n</i> рябина (ягоды)
alarm [ə'lɑ:m] <i>v</i> встревожить, взволновать	ashberry-tree ['æʃberi,tri:] <i>n</i> рябина (дерево)
alas [ə'lɑ:s] <i>int</i> увы	ashes ['æʃiz] <i>n pl</i> зола, пепел
alive [ə'laɪv] <i>a</i> живой	ask [ə:sk] <i>v</i> спрашивать, просить
all [ɔ:l] <i>a</i> весь, вся, все; <i>adv</i> всецело, вполне	asleep [ə'sli:p] <i>a</i> спящий
at all совсем, совершенно (употребляется в отриц. предл.)	fall asleep заснуть
allow [ə'lau] <i>v</i> разрешать	astonish [ə'stɔ:nɪʃ] <i>v</i> удивлять, поражать
almost ['ɔ:lməʊst] <i>adv</i> почти	astonishment [ə'stɔ:nɪʃmənt] <i>n</i> удивление, изумление
alone [ə'loun] <i>a</i> один, одинокий	at <i>ppr</i> в, у, на; при, за
along [ə'lɔ:g] <i>ppr</i> вдоль, по; <i>adv</i> вперед	ate [et] см. eat
already [ɔ:l'redi] <i>adv</i> уже	attack [ə'tæk] <i>v</i> нападать
also ['ɔ:lsou] <i>adv</i> также	attention [ə'tenʃn] <i>n</i> внимание
always ['ɔ:lwəz] <i>adv</i> всегда	pay attention обращать внимание
among [ə'mʌŋ] <i>ppr</i> среди	attract [ə'trækt] <i>v</i> привлекать
anger ['æŋgə] <i>n</i> гнев	aunt [a:nt] <i>n</i> тетка
angry ['æŋgrɪ] <i>a</i> гневный, злобный;	autumn ['ɔ:təm] <i>n</i> осень
be angry сердиться	a'wake (awoke) <i>v</i> просыпаться; а бодрствующий
become angry рассердиться	lie awake не спать
animal ['ænɪml] <i>n</i> животное	away [ə'wei] <i>adv</i> (обозначает удаление, расстояние от данного места); далеко, прочь
another [ə'pləðə] <i>ppr</i> другой, еще один	awoke [ə'wouk] см. awake
answer ['a:nəs] <i>n</i> ответ	
make an answer ответить	
ant [ænt] <i>n</i> муравей	
any ['enɪ] <i>pron</i> какой-нибудь, любой; (в отриц. предл.) никакой	
anybody ['enɪbɒdɪ] <i>pron</i> кто-либо, кто-нибудь	
anything ['enɪθɪŋ] <i>pron</i> что-нибудь	

В

baby ['beɪbɪ] *n* дитя, ребенок
back [bæk] *n* спина; *adv* позади, назад, обратно

bad *a* плохой, дурной
bag *n* мешок
bank [bæŋk] *n* берег
bare [beə] *a* голый
bark [ba:k] *n* кора (*дерева*)
basket ['bæ:skit] *n* корзина
battle [bætl] *n* битва
be (was — were, been) *v* быть,
существовать, находиться
beach [bi:tʃ] *n* отлогий песчаный
берег, отмель
bear [beə] *n* медведь
beast [bi:st] *n* зверь
beat [bi:t] (**beat, beaten**) *v* бить;
биться (*о сердце*)
beautiful ['bju:təfʊl] *a* прекрас-
ный, красивый
beauty ['bju:tɪ] *n* красота
became [bi'keɪm] см. **become**
because [bi'kɔz] *cj* так как, по-
тому что
because of из-за
become [bi'kʌm] (**became, be-
come**) *v* становиться; делаться
bed *n* кровать, постель
go to bed ложиться спать
before [bi:fɔ:] *adv* раньше, пре-
жде; *ppr* перед
began [bi:gən] см. **begin**
begin [bi'gin] (**began, begun**) *v*
начинать(ся)
beginning [bi'gɪnɪŋ] *n* начало
behind [bi'haind] *adv* позади; *ppr*
сзади
believe [bri'lɪv] *v* верить, полагать
belly ['belɪ] *n* живот, брюхо
belong [bɪ'long] *v* принадлежать
beloved [bɪ'lʌvd] *a* любимый, -ая
belt *n* пояс
bend (bent) *v* сгибаться(ся); поко-
ряться
bent см. **bend**
berry ['berɪ] *n* ягода
best *a* (*превосходная* степень
от good) самый лучший
try one's best стараться изо всех
сил; сделать все, что возможно
better ['betə] *a* (*сравнительная*
степень от good) лучше, бо-
лее хороший
between [bi'twi:n] *ppr* между
big *a* большой
birchbark ['bə:tʃbɑ:k] *n* березо-
вая кора, береста

birch-tree ['bə:tʃ tri:] *n* береза
bird [bə:d] *n* птица
birth [bə:θ] *n* рождение
bit *n* кусочек
bitter ['bɪtə] *a* горький, мучи-
тельный
black [blæk] *a* черный
blacken ['blækən] *v* пачкать, вы-
мазать
blanket ['blæŋkit] *n* одеяло, по-
крывало
blood [blʌd] *n* кровь
bloody ['blɒdi] *a* кровавый
blow [blou] (**blew, blown**) *v* дуть
blue [blu:] *a* голубой
boast [bousit] *v* хвастать(ся)
boat [bɔ:t] *n* лодка
body ['bɔ:di] *n* тело
boil [bɔ:l] *n* варить
bone [boun] *n* кость
born: a son was born родился
сын
bottom ['bɒtəm] *n* дно
bow [bou] *n* лук
branch ['bræntʃ] *n* ветвь, ветка
brave [breiv] *a* храбрый, муже-
ственный
break [breik] (**broke, broken**) *v*
ломать(ся), разбивать(ся); (по)
рвать
break up взломать
breast [brest] *n* грудь
breath [breθ] *n* вздох, дуновение
be out of breath запыхаться
bright [bræ:t] *a* яркий
bring [brɪŋ] (**brought**) *v* прино-
сить, приводить
bring up воспитывать
broke см. **break**
broken см. **break**
brother ['brʌðə] *n* брат
brought [brɔ:t] см. **bring**
build [bɪld] (**built**) *v* строить,
сооружать
built см. **build**
bunch [bʌntʃ] *n* пучок
in bunches клочьями
burn [bə:n] (**burnt**) *v* гореть,
жечь, прожечь; сжигать
burn down догорать
burnt см. **burn**
burst [bə:st] (**burst**) *v* лопаться,
разрываться; заставить лоп-
нуть, разорвать

bury ['berɪ] *v* хоронить, зарывать в землю
bush [buʃ] *v* куст
busy ['bɪzɪ] *n* занятый
but *cj* но, а, и
by *prep* при; около; посредством, при помощи

C

cage [keɪdʒ] *n* клетка
call [kɔ:l] *v* звать, называть; крикнуть, позвать
came см. **come**
can (could) *v* мочь, быть в состоянии
canoe [kə'pi:] *n* каноэ (*индейская лодка*)
care [keɪ̄r] *n* забота; *v* заботиться, интересоваться; любить
what do I care? какое мне дело?
careful ['keɪfʊl] *a* осторожный
careless ['keɪlɪs] *a* неосторожный; небрежный
carry ['kærɪ] *v* носить, тащить
carry away уносить
carry off увезти, увозить
cast [kɑ:st] (**cast**) *v* бросать, кидать
catch [kætʃ] (**caught**) *v* ловить, поймать
catch up подхватывать
caught [kɔ:t] см. **catch**
celebrate ['selɪbreɪt] *v* праздновать, отмечать
certainly ['sɜ:tnlɪ] *adv* конечно
chance [tʃɑ:ns] *n* случай; шанс
take one's chance попытать счастья
change [tʃeindʒ] *n* перемена, изменение; *v* менять(ся)
change oneself into превратиться в
for a change для разнообразия
charm [tʃɑ:m] *n* чары; амулет (вещь, обладающая волшебной силой)
cheek [tʃi:k] *n* щека
cheer [tʃɪ̄r] *n* приветственный возглас
cheerfulness ['tʃɪ̄fʊlɪs] *n* бодрость, веселость
chestnut ['tʃesnɪt] *n* каштан

chief [tʃi:f] *n* вождь
child [tʃaɪld] *n* ребенок
children мн. ч. от **child**
choice [tʃɔ:s] *n* выбор
make one's choice выбирать
choose [tʃu:z] (**chose, chosen**) *v* выбирать
chosen [tʃouzn] см. **choose**
circle [sə:kl] *n* круг, окружность
in a circle кружком
clasp [klɑ:sp] *v* сжать, пожать
claw [klo:] *n* коготь
clear [klaɪ̄r] *a* ясный, понятный
clench [klenč] *v* сжимать (кулаки)
clever ['klevə] *a* умный
climb [klaɪ̄m] *v* взбираться, карабкаться
climb in забраться (внутрь)
close [klu:z] *a* близкий (*о времени и месте*)
close to близко к
close [klu:z] *v* закрывать
cloud [klaʊd] *n* облако
coal [koul] *n* уголь
coarse [kɔ:s] *a* грубый
coat [kout] *n* шуба, пальто, шкура
cold [kould] *n* холод; *a* холодный; *a pred* замерзший
colour ['klaɪ̄r] *n* цвет
come [klm] (**came, come**) *v* приходить
come back возвращаться
come down спускаться
come in входить
come off вылезать (*о шерсти*)
come out выходить
come up подходить
comrade ['kɒmrɪd] *n* товарищ
conquer ['kɔ:ŋkə] *v* побеждать
contents ['kɒntens] *n pl* содержимое, содержание
contest ['kɒntest] *n* состязание
continue [kən'tɪnu:] *v* продолжать
cook [kuk] *v* варить, готовить (пищу)
cool [ku:l] *a* прохладный
corn [kɔ:n] *n* зерно
correct [kɔ'rekt] *a* правильный; верный
could [kud] см. **can**
council ['kauns(i)l] *n* совет

hold a council созывать совет
count [kaunt] *v* считать
country ['kʌntri] *n* страна
courage ['kʌrɪdʒ] *n* храбрость, мужество
course [kɔ:s] *n* направление, ход, течение
course [kɔ:s] *n:* **of course** конечно, разумеется
cover ['kʌvər] *v* покрывать
coward ['kaʊəd] *n* трус
crawl [krɔ:l] *v* ползти
crawl up подползать
create [kri:'eɪt] *v* создавать, рождать
crook [kruk] *n* сгиб (*руки у локтя*)
crooked ['krukid] *a* кривой
cross [krɔ:s] *v* пересекать, переходить, переправляться (*через реку*)
cruel [kruəl] *a* жестокий
cry [kraɪ] *n* крик; *v* плакать; кричать; воскликнуть
cry out воскликнуть
cup *n* чашка
curtain [kə:tɪn] *n* занавес, занавеска
custom ['kʌstəm] *n* обычай
cut (cut) *v* резать, прорезать, пробить
cut off отрезать

D

dance [dæns] *n* танец; *v* танцевать
danger ['deindzə] *n* опасность
dangerous ['deindzərəs] *a* опасный
dare [deə] *v* осмеливаться, сметь
dark [da:k] *n* тьма; *a* темный, черный
darkness ['dæ:knis] *n* темнота
daughter ['dɔ:tə] *n* дочь
dawn [dɔ:n] *n* рассвет
at dawn на рассвете
day [deɪ] *n* день
by day днем
one day однажды
daylight ['deilait] *n* дневной свет
daytime ['deitaim] *n* день
in the daytime днем
dead [ded] *a* мертвый
dear [dɪə] *a* дорогой

death [deθ] *n* смерть
to death насмерть, до смерти
deceive [di'si:v] *v* обманывать
decide [di'said] *v* решать
decorate ['dekəreɪt] *v* украшать
deed [di:d] *n* поступок, деяние
deep [di:p] *a* глубокий; *adv* глубоко
deer [dɪə] *n* олень
defend [di'fend] защищать
den *n* логово
deserve [di'zə:v] *v* заслуживать
destroy [dis'troy] *v* уничтожать
die [dai] *v* умирать
different ['dɪfərənt] *a* различный, иной
difficult ['dɪfɪkəlt] *a* трудный
difficulty ['dɪfɪkəlti] *n* трудность
dig (dug) *v* копать, рыть
dinner ['dɪnə] *n* обед
disappear [disə'pɪə] *v* исчезать
discover [dis'kʌvər] *v* обнаруживать
dish [dɪʃ] *n* блюдо
distance ['dɪstəns] *n* расстояние
in the distance вдали
distress [dis'tres] *n* беда, бедствие
diver ['daɪvə] *n* ныряльщик
divide [di'veɪd] *v* делить, разделять
do (did, done) *v* делать, исполнять, причинять
done [dʌn] *с.м.* do
door [dɔ:] *n* дверь, дверца
down [daun] *adv* внизу, вниз
drag [dræg] *v* тащить, волочить
drag out вытаскивать
draw [drɔ:] (**drew, drawn**) *v* тянуть, вынимать
dream [dri:m] *n* мечта, сон; *v* мечтать
dress [dres] *n* платье; одежда
drew [dru:] *с.м.* draw
drink [drɪŋk] (**drank, drunk**) *v* пить
drive [draiv] (**drove, driven**) *v* гнать
drive away прогнать, прогонять
drop [drɒp] *n* капля
drought [draut] *n* засуха
drove [drouv] *с.м.* drive
dry [draɪ] *v* сушиться, сохнуть; *a* сухой
go dry высыхнуть

duck [dʌk] *n* утка
during ['djuərɪŋ] *prp* в течение
duty ['dju:tɪ] *n* обязанность, долг
dwelling ['dwelɪŋ] *n* жилище
dying *c.m. die*

E

each [i:tʃ] *a* каждый
each other друг друга
eagle [i:gɪl] *n* орел
ear [ɪə] *n* ухо
early ['ɜ:li] *a* ранний; *adv* рано
earth [ɜ:θ] *n* земля
east [i:st] *n* восток
easy ['i:zi] *a* легкий, нетрудный
eat [i:t] (**ate**, **eaten**) *v* кушать;
есть
eat up съедать
eaten *c.m. eat*
echo ['ekou] *n* эхо
edge [edʒ] *n* край
 edge of a forest опушка леса
egg [eg] *n* яйцо
either... or ['aɪðə...ɔ:] или... или
elder ['eldə] *a* старший
eldest ['eldɪst] *a* (самый) старший
else [els] *adv* еще, кроме, иначе,
а то
end *n* конец, край; *v* кончаться
 at the end of... в конце...
 come to an end кончаться
 end in заканчиваться **чем-либо**
endless ['endlɪs] *a* бесконечный
enemy ['enimɪ] *n* враг
enjoy [ɪn'dʒɔɪ] *v* пользоваться, наслаждаться
enough ['ɪnɒf] *adv* достаточно,
довольно
enter ['entə] *v* вступать, входить
entrance ['entrəns] *n* вход
envious ['envɪəs] *a* завистливый
establish [ɪ'stæblɪʃ] *v* устанавливать
eternal [ɪ'tə:nəl] *a* вечный
even ['i:vən] *adv* даже
evening ['i:vniŋ] *n* вечер
event ['i'vent] *n* событие
ever ['evə] *adv* когда-нибудь
 for ever вечно, навсегда
every ['evrɪ] *a* каждый
everybody ['evrɪbɔ:dɪ] *pron* все

everything ['evrɪθɪŋ] *n* все
everywhere ['evrɪwɛə] *adv* везде
evil [i:vɪl] *n* зло; *a* дурной, злой
 do evil причинять зло
except [ɪk'sept] *prp* исключая,
кроме
expect [ɪks'pekt] *v* ожидать, рас-
считывать (*на что-либо*)
explain [ɪks'pleɪn] *v* объяснять
explanation [ɪksplə'peɪʃn] *n*
объяснение
eye [aɪ] *n* глаз
 not to take one's eyes off...
не сводить глаз с...

F

face [feɪs] *n* лицо
fall [fɔ:l] (**fell**, **fallen**) *v* па-
датъ
 fall asleep засыпать
 fall down упасть
 fall to work приняться за ра-
боту
fallen [fɔ:lən] *c.m. fall*
fame [feɪm] *n* слава
family ['fæmili] *n* семья
famous ['feɪməs] *a* знаменитый
far [fa:] *adv* далеко
farewell ['fə:əwel] *n* прощание
 say farewell попрощаться
fast ['fa:st] *adv* быстро, стреми-
тельно; крепко
fat [fæt] *a* жирный, полный
fate [feɪt] *n* судьба
father ['fa:ðə] *n* отец
favour ['feivə] *n* польза, интерес
 in favour of в защиту
favourite ['feivərit] *n* любимец,
-ница
fear [fiə] *n* страх; *v* бояться
feast [fi:st] *n* праздник, пир
feather ['fedə] *n* перо (*птицы*);
 v украшать перьями
feathered ['fedəd] *a* пернатый
feel [fi:l] (**felt**, **felt**) *v* чувство-
вать
feeling ['fi:liŋ] *n* чувство
feet [fi:t] *мн. ч. от foot*
fell *c.m. fall*
felt *c.m. feel*
fever ['fi:və] *n* лихорадка (*пе-
рен.* болезнь)

few [fju:] *pron* немногие, немного,
 мало
a few несколько
field [fi:ld] *n* поле
fierce [fiəs] *a* свирепый, лютый
fight [faɪt] (**fought**) *v* сражаться,
 бороться, драться; *n* борьба,
 сражение, драка
file *n* вереница
 in a file вереницей
fill *v* наполнять
find [faɪnd] (**found**) *v* находить
 find oneself очутиться
finger ['fɪŋgə] *n* палец
fire [faɪə] *n* огонь, костер
 make a fire разводить костер
first [fə:st] *num* первый
 at first сначала, вначале
fish [fɪʃ] *n* рыба; *v* удить рыбу
fisherman ['fɪʃəmən] *n* рыбак
fishermen мн. ч. от fisherman
fishing-line ['fɪʃɪŋ,laɪn] *n* леска
fist *n* кулак
flap *v* развеваться, хлопать
flat *a* плоский
flew [flu:] см. fly
flint [flɪnt] *n* кремень
floor [flɔ:] *n* пол
flower ['flaʊə] *n* цветок
fly [flaɪ] *v* (flew, flown) *v* летать
 fly away улетать
fog *n* туман
fold [fould] *v* складывать, сгибать; *n* складка, сгиб
follow ['fɒlou] *v* следовать
food *n* еда, пища
foot (мн. ч. feet) *n* нога
for *prep* в течение, для, за
forbid [fə'bɪd] (**forbade**, **forbidden**) *v* запрещать
forbidden [fə'bɪdn] см. forbid
force [fɔ:s] *n* сила
forehead ['fɔ:rid] *n* лоб
forest ['fɔ:rɪst] *n* лес
forget [fə'get] (**forgot**, **forgotten**) *v* забывать
form [fɔ:m] *n* форма, вид
 in the form of в виде
 take the form of превращаться
 ся в
fought [fɔ:t] см. fight
found [faʊnd] см. find
four [fɔ:] *num*. четыре

free [fri:] *v* освобождать; *a* свободный
freeze [frɪ:z] (**froze**, **frozen**) *v* замерзать
freeze to death замерзнуть до смерти
fresh [fres] *a* свежий
friend [frend] *n* друг
friendship ['frendʃɪp] *n* дружба
frighten [fraitn] *n* пугать, испугать
from *prep* от, с, из
frost [frɔ:st] *n* мороз
fruit [fru:t] *n* фрукты
full [fʊl] *a* полный, целый
fur [fɜ:] *n* мех
furious ['fjuərɪəs] *a* разъяренный, рассвирепевший
 be furious рассвирепеть
further ['fə:ðə] *adv* дальше
future ['fju:tʃə] *n* будущее

G

game *n* игра, дичь
gate *n* ворота
gather ['gæðə] *v* собирать(ся)
gave [geɪv] см. give
gay [gei] *a* веселый, радостный
gentle [dʒentl] *a* нежный
get [get] (got, got) *v* получать, доставать, добираться, попадать; становиться, делаться
get into забраться (в)
get over преодолевать, оправляться
get up вставать
giant ['dʒaɪənt] *a* гигантский, громадный
gift [gɪft] *n* подарок, дар
girl [gɜ:l] *a* девочка, девушка
give [gɪv] *v* (gave, given) *v* давать
glad *a* пред радостный, веселый
glory ['glɔ:ri] *n* слава, великоление
go [gou] *v* (went, gone) *v* идти, ходить
 go away уходить
 go down спускаться
god [gɔd] *n* бог, божество
gold [gould] *n* золото
golden ['gouldən] *a* золотой, золотистый

gone [gɔn] *см. go*
good [gud] *a* хороший, добрый, приятный
goose [gu:s] *n* гусь
got *см. get*
grandfather ['grænd,fɑ:ðə] *n* дедушка
grandmother ['grænd,mʌðə] *n* бабушка
grandson ['grændson] *n* внук
grant [gra:tnt] *v* дарить, жаловать, удовлетворять (желание)
grass [grɑ:s] *n* трава
grateful ['greitful] *a* благодарный
gratitude ['grætitju:d] *n* благодарность
grave *n* могила
great [greit] *a* великий, большой
green [grɪ:n] *a* зеленый
greet [gri:t] *v* приветствовать
grew [gru:] *см. grow*
grief [grɪ:f] *n* горе
ground [graund] *n* земля, почва
grow [grou] *v* расти, увеличиваться, становиться
grow up становиться взрослым
grown-up ['groun'ʌp] *n* взрослый
guard [ga:d] *v* охранять, сторожить
guest [gest] *n* гость
gull [gʌl] *n* чайка

Н

had [hæd] *см. have*
hair [he:r] *n* волосы; шерсть (животного)
half [ha:f] *n* половина
half-way ['ha:f'wei] *adv* на полпути
hand [hænd] *n* рука
hand in hand рука об руку, взявшись за руки
handsome ['hænsəm] *a* красивый
hang [hæŋ] (**hung**) *v* висеть, повесить,
hang up подвешивать
happen ['hærəpn] *v* случаться, происходить
happiness [hæpinis] *n* счастье
happy ['hæpi] *a* счастливый
hard [ha:d] *a* твердый; жесткий; суровый; безжалостный; упор-

ный, напряженный; *adv* упорно, настойчиво
hardly ['ha:di] *adv* едва
harm [ha:m] *v* вредить, наносить повреждение, причинять вред
hate [heit] *v* ненавидеть
hatred ['heitrid] *n* ненависть
have [hæv] (**had**) *v* 1) иметь, обладать; 2) вспомогательный глагол для образования perfectных времен; 3) **have + to + инфинитив** модальный глагол должен (сделать что-либо)
haze [heiz] *n* легкий туман, дымка
head [hed] *n* голова
at the head во главе
healing ['hi:liŋ] *a* целебный
hear [hi:e] (**heard**) *v* слышать
heard [hə:d] *см. hear*
heart [ha:t] *n* сердце; самая гуща (леса)
heat [hi:t] *n* жара
heavy ['hevi] *a* тяжелый
held *см. hold*
help [hel:p] *n* помочь; *v* помогать
with the help of с помощью, при помощи
herb [hə:b] *n* лечебная трава
here [hi:e] *adv* здесь, вот
here's = here is
hero ['hiərou] *n* герой
heron ['herən] *n* цапля
hid [hid] *см. hide*
hidden [hidn] *см. hide*
hide [haid] (**hid, hidden**) *v* прятать(ся); скрывать
hide oneself спрятаться
high [hai] *a* высокий; *adv* высоко
hill [hil] *n* возвышение, холм
himself [him'self] *pron* себя
ho [hou] *int* ха-ха
hold [hould] (**held**) *v* держать
hold! стой(те)!
hold out прятнуть (руку)
hole [houl] *n* отверстие, дыра, прорубь
hollow ['həlow] *n* дупло; *a* пустой, полый
home [houm] *n* дом (семейный очаг), жилище; *adv* домой
honesty ['ɛnisti] *n* честность
hook [huk] *n* крючок

hoot [hu:t] *n* крик совы
hop *v* прыгать
hope [houp] *v* надеяться; *n* надежда
hot *a* горячий
hour [aʊə] *n* час
how [haʊ] *adv* как? каким образом?
how are you? как поживаешь?
как себя чувствуешь?
however [haʊ'evə] *cj* однако;
adv как бы то ни было
huge [hju:dʒ] *a* огромный, громадный
hump [hʌmp] *v* горбиться
 hump up сгорбиться
hung [hʌŋ] см. **hang**
hunger ['hʌŋgə] *n* голод
hunt [hʌnt] *n* охота; *v* охотиться
 go hunting идти на охоту
hunter ['hʌntə] *n* охотник
hurry ['hʌri] *v* спешить, торопиться
 hurry away поспешно убежать
husband ['hʌz'bənd] *n* муж

I

ice [ais] *n* лед
icicle ['aisɪkl] *n* сосулька
idea [ai'dɪə] *n* мысль, идея
if *cj* если, ли
ill *a* больной
 be ill болеть
I'll = I shall
imitate ['imiteɪt] *v* подражать
indeed [ɪn'di:d] *adv* действительно, на самом деле
Indian ['indjən] *n* индеец; *a* индейский
inside [ɪn'saɪd] *adv* внутрь, внутри
instead [ɪn'sted] *adv* вместо, взамен
interest ['intrɪst] *n* интерес
interesting ['intrɪstɪŋ] *a* интересный
invite [ɪn'veɪt] *v* приглашать
island ['ailənd] *n* остров

J

jar [dʒɑ:] *n* кувшин
joke [dʒo:k] *v* шутить
jump [dʒʌmp] *v* прыгать

jump to one's feet вскочить на ноги
jump off соскочить
just *adv* как раз, только что, именно, совсем

K

keep [ki:p] (**kept**) *v* держать, хранить, сохранять
keep on продолжать (делать что-либо)
kettle [ketl] *n* котелок
kill *v* убивать
kind [kaɪnd] *n* род, вид; *a* добрый
kind-hearted ['kaɪnd'hæ:tid] *a* добрый, мягкосердечный
kindness ['kaɪndnis] *n* доброта
king [kɪŋ] *n* король, царь
kinsman ['kinzmən] *n* соплеменник, родич
kiss [kɪs] *v* целовать
knee [ni:] *n* колено
 on one's knees на коленях
knew [nju:] см. **know**
knife [naɪf] *n* нож
know [noʊ] (**knew, known**) *v* знать, узнавать

L

laid [leɪd] см. **lay**
lake [leɪk] *n* озеро
land [laɪnd] *n* земля, страна; *v* высаживаться
language ['læŋgwɪdʒ] *n* язык
large [la:dʒ] *a* большой
lash [laʃ] *n* ресница
last [la:st] *a* последний, прошлый
 at last *adv* наконец
late [leɪt] *adv* поздно
laugh [la:f] *v* смеяться, хохотать
 laugh at смеяться над
lay [lei] (**laid**) *v* класть, положить
 lay eggs нестисть; класть яйца
lay см. **lie**
lazy ['leɪzi] *a* ленивый
lead [li:d] (**led**) *v* вести
leaf (мн. ч. **leaves**) *n* лист (**дерева**)
learn [lə:n] *v* узнавать
leather ['leðə] *n* кожа; *a* кожаный

leave [li:v] (**left, left**) *v* поки-
 дать, уходить из
leave alone оставлять в покое
leaves мн. ч. от **leaf**
led см. **lead**
left см. **leave**
left a левый
 on one's **left** слева
leg *n* нога
leggings ['legɪŋz] *n* обмотки на
 ногах
less *adv* меньше
lesson ['lesn] *n* урок
let *v* давать, позволять, пускать,
 разрешать
 let (him) come пусть (только)
 войдет
 let out выпускать
 let us давайте
lie [laɪ] (**lay, lain**) *v* лежать
 lie down ложиться
life [laɪf] *n* жизнь
 come to life ожить, вернуться
 к жизни
light [laɪt] *n* свет
like [laɪk] *v* любить, нравиться
like [laɪk] *adv* как, подобно; *a*
 похожий
line [laɪn] *n* удочка; шеренга (**лю-
 дей**)
lip [lɪp] *n* губа
listen ['lisn] *v* слушать, слушаться
little [lɪtl] *a* маленький, неболь-
 шой
 a little немного
live [lɪv] *v* жить; *a* [laɪv] живой
log [lɒg] *n* полено
lonely ['ləʊnlɪ] *a* одинокий
 be lonely скучать; быть в оди-
 ночестве
long [lɒŋ] *a* долгий, длинный; *adv*
 давно, долго
 as long as пока
 no longer больше не
longhouse ['lɔ:ŋhaʊs] *n* дом совета
 старейшин (*у ирокезов*)
look [lʊk] *v* смотреть; глядеть
 look after присматривать за,
 ухаживать
 look around осмотреться
 look for искать
 look up (по)смотреть вверх
lose [lu:z] (**lost, lost**) *v* терять,
 проигрывать

loss [lɒs] *n* потеря
 be at a loss быть в затрудне-
 нии, недоумении
lost [lɒst] см. **lose**
lot [lɒt] *n* много, масса
 a lot of... много, множество
loud [laud] *a* громкий
love [lʌv] *n* любовь; *v* любить
 fall in love влюбиться
low [lou] *a* низкий; *adv* низко
luckily ['lʌklɪ] *adv* к счастью
lucky ['lʌkɪ] *a* счастливый; удач-
 ный

M

made [meɪd] см. **make**
magic ['mædʒɪk] *n* волшебство
magic(al) ['mædʒɪk(əl)] *a* вол-
 шебный
magician [mædʒɪʃn] *n* волшебник
magpie ['mægpai] *n* сорока
maiden [meɪdn] *n* девица, девуш-
 ка
make [meɪk] (**made**) *v* делать,
 сделать; заставлять
man [mæn] *n* мужчина, человек
manito ['mænɪtoʊ] *n* индейск.
 манито, дух
manner ['mænə] *n* манера, вид
many ['menɪ] *a* многие, много
maple [meɪpl] *n* клен
marry ['mærɪ] *v* выходить за-
 муж, жениться
master ['mæ:stə] *n* хозяин; учи-
 тель
match [mætʃ] *n* человек, подхо-
 дящий под пару; ровня
 meet one's match встретить
 достойного противника
matter ['mætə] *n* вопрос, дело;
v значить
 no matter безразлично, все
 равно
what does it matter? какое
 это имеет значение?
what is the matter? в чем
 дело?
may (might) *v* мочь, иметь раз-
 решение
maybe *adv* может быть
meal [mi:l] *n* еда; редко каша
meanwhile ['mi:nwail] *adv* тем
 временем, между тем

meat [mi:t] *п* мясо
meet [mi:t] (**met**) *в* встречать(ся)
meeting ['mi:tɪŋ] *п* встреча
melt [melt] *в* таять
merry ['merɪ] *а* радостный, веселый
make merry веселиться
message ['mesɪdʒ] *п* послание
met [met] см. **meet**
mice [maɪs] *п* мн. ч. от **mouse**
middle [midl] *п* середина
 in the middle в центре, посреди
mile [maɪl] *п* миля
mind [maɪnd] *п* разум, рассудок
 change one's mind передумать
 lose one's mind сойти с ума
minute ['minɪt] *п* минута
mistake [mɪ'steɪk] *п* ошибка; *в* ошибаться
make a mistake ошибаться, сделать ошибку
be mistaken ошибаться
mitten [mɪtn] *п* рукавица
moccassin ['mɔ:kəsɪn] *п* мокасин
(обувь индейцев)
mock [mɒk] *в* осмеивать, издеваться
modest ['mɒdist] *а* скромный
moment ['moʊmənt] *п* мгновение, момент
 in a moment одно мгновение
monster ['mɒnstrə] *п* чудовище
monster-bird ['mɒnstrəbə:d] *п* пернатое чудовище
month [mʌnθ] *п* месяц
moon [mu:n] *п* луна, месяц
moonlight ['mu:nlaɪt] *п* лунный свет
more [mɔ:] *(сравн. степень от much)* *adv* больше, более, еще all the more тем более
 be no more больше не существовать, умереть
morning ['mɔ:nɪŋ] *п* утро
most [mɔ:st] *adv* больше всего
mother ['mʌðə] *п* мать
mountain ['maʊntɪn] *п* гора
mouse (мн. ч. **mice**) *п* мышь
mouth [maʊθ] *п* рот
move [mu:v] *в* двигать, двигаться
much [mʌtʃ] *adv* много, гораздо
murmur ['mɜ:mə] *в* журчать

mushroom ['mʌʃrʊm] *п* гриб
music ['mju:zɪk] *п* музыка
must [mʌst] *в* должен
mutter ['mʌtə] *в* бормотать
myself [ma'self] *pron* (я) сам

N

name [neɪm] *п* имя; *в* называть, давать имя
name after называть по имени в честь кого-либо
natural ['nætʃrəl] *а* естественный
near [nɪə] *а* близкий; *adv* близко
necessary ['nesɪsəri] *а* необходимый
neck [nek] *п* шея
need [ni:d] *в* нуждаться, иметь надобность, потребность; быть должным (*что-либо делать*)
neighbouring ['neɪbərɪŋ] *а* соседний
neither...nor ни...ни
nest [nest] *п* гнездо
net [net] *п* сеть
never ['nevə] *adv* никогда
new [nu:] *а* новый
news [nu:s] *п pl* новость
nice [naɪs] *а* хороший, приятный; *adv* хорошо, приятно
night [naɪt] *п* ночь
 at night ночью
nine [naɪn] *пят* девять
noble [noubl] *а* благодарный
nobody ['naubədɪ] *pron* никто
nod [nɒd] *в* клевать носом
noise [noɪz] *п* шум
 make noise шуметь
none [nɒn] *pron* ни один, никто, никто
noon [nu:n] *п* полдень
 at noon в полдень
north [nɔ:θ] *п* север; *а* северный
nose ['nouz] *п* нос
nothing ['nɒθɪŋ] *pron* ничего, ни что
notice ['nautɪs] *в* замечать
now [naʊ] *adv* теперь, сейчас

O

oak-tree ['ouktri:] *п* дуб
often ['ɔ:fən] *adv* часто
old [ould] *а* старый

grow old состариться	pass by проходить (мимо)
once [wʌns] <i>adv</i> однажды, один раз	past [pa:st] <i>n</i> прошлое; ppр мимо
at once сразу	path [pa:θ] <i>n</i> тропинка
once more еще раз; снова	pay [peɪ] (paid) <i>v</i> платить
one [wʌn] <i>n</i> один	peace [pi:s] <i>n</i> спокойствие, мир
one by one один за другим;	peaceful ['pi:sfʊl] <i>a</i> мирный
pron некто, кто-то	people [pi:pł] <i>n</i> люди, народ
only ['ounlɪ] <i>adv</i> только	perhaps [pə'hæps] <i>adv</i> возможно, вероятно
open ['o:pɪŋ] <i>v</i> открывать; <i>a</i> открытый	perish ['perɪʃ] <i>v</i> погибать
opinion ['ɔ:pɪnjən] <i>n</i> мнение	pick [pɪk] <i>v</i> клевать, есть (<i>маленькими кусочками</i>)
opponent ['ɔ:pɔ:nənt] <i>n</i> противник	piece [pi:s] <i>n</i> кусок
opposite ['ɔ:prəzɪt] <i>a</i> противоположный; <i>adv</i> , <i>ppр</i> напротив	pile [paɪl] <i>n</i> куча, груда
or [ɔ:] <i>cj</i> или	pine [paɪn] <i>n</i> сосна; <i>a</i> сосновый
order ['ɔ:də] <i>v</i> приказывать; <i>n</i> приказ	pipe [paɪp] <i>n</i> трубка
origin ['ɔ:gɪdʒɪn] <i>n</i> происхождение	pit [pɪt] <i>n</i> яма
other ['ʌðə] <i>pron</i> другой	pity ['pɪti] <i>n</i> жалость, сожаление
ourselves [auə'selvz] <i>pron</i> (мы) сами	have no pity on не жалеть (<i>кого-либо</i>)
over ['o:vnə] <i>adv</i> повсюду; снова еще раз; <i>ppр</i> над, выше	place [pleɪs] <i>n</i> место; <i>v</i> поставить, поместить
be over кончиться, миновать	take place иметь место, происходить
over and over много раз, повторно	plant [plɑ:nt] <i>v</i> сажать (<i>растения</i>)
overturn [ouvə:tə:n] <i>v</i> переворачивать	play [pleɪ] <i>v</i> играть
owl [aʊl] <i>n</i> сова	pleasant ['pleznt] <i>a</i> приятный
own [ju:n] <i>a</i> собственный	please [pli:z] <i>v</i> хотеть, изволить; угождать, доставлять удовольствие
of one's own свой собственный	pleasure ['plezə] <i>n</i> удовольствие
plenty [plenti] <i>n</i> изобилие, множество	plenty of много
paid см. pay	pocket ['pɒkɪt] <i>n</i> карман
pain [peɪn] <i>n</i> боль	poetic [rou'etɪk] <i>a</i> поэтический
pair [peɪ] <i>n</i> пара, чета	point [pɔɪnt] <i>v</i> указывать
pale [peɪl] <i>a</i> бледный	poor [pu:r] <i>a</i> бедный
turn pale побледнеть	pour [pɔ:r] <i>v</i> лить(ся)
parcel [pa:sl] <i>n</i> сверток	power ['raʊər] <i>n</i> сила; способность, возможность
parents ['peərənts] <i>n</i> родители	powerful ['raʊəfʊl] <i>a</i> могущественный; сильный
part [pa:t] <i>n</i> часть	prairie ['preəri] <i>n</i> степь, прерия
for the most part большей частью, главным образом	praise [preɪz] <i>v</i> хвалить; <i>n</i> похвала
the greater part большая часть, большинство	prepare [pri'peɪ] <i>v</i> приготовлять, приготовить, готовиться
parting ['pa:tɪŋ] <i>n</i> прощание, расставание	present ['preznt] <i>n</i> подарок
party ['pa:tɪ] <i>n</i> отряд	make a present сделать подарок
pass [pa:s] <i>v</i> проходить	press [pres] <i>v</i> жать, пожимать
	pretend [pri'tend] <i>v</i> притворяться, делать вид

P

paid см. pay
pain [peɪn] <i>n</i> боль
pair [peɪ] <i>n</i> пара, чета
pale [peɪl] <i>a</i> бледный
turn pale побледнеть
parcel [pa:sl] <i>n</i> сверток
parents ['peərənts] <i>n</i> родители
part [pa:t] <i>n</i> часть
for the most part большей частью, главным образом
the greater part большая часть, большинство
parting ['pa:tɪŋ] <i>n</i> прощание, расставание
party ['pa:tɪ] <i>n</i> отряд
pass [pa:s] <i>v</i> проходить

pretty ['priti] *a* хорошенький
price [praɪs] *n* цена
at such a price такой ценой
promise ['prɒmɪs] *v* обещать; *n* обещание
protect [prə'tekt] *v* защищать, предохранять
proud [praʊd] *a* гордый
pull [pʊl] *v* тащить
punishment ['plnɪsmənt] *n* наказание
push [puʃ] *v* толкать
push off отталкивать, отталкиваться (*от берега*)
put [put] (**put**) *v* класть, садить
put on надевать
put out тушить (*огонь*)
put two and two together сопоставить факты, тщательно обдумать
puzzle [plz] *v* приводить в затруднение, озадачивать
pygmy ['pɪgmi] *n* карлик, пигмей

Q

question ['kwestʃn] *n* вопрос
quiet ['kwaɪət] *n* тишина, спокойствие
quick [kwɪk] *a* быстрый, скорый
quite [kwaɪt] *adv* вполне, совершенно, совсем, очень

R

rabbit ['ræbit] *n* кролик
raft [ra:fɪt] *n* плот
rain [reɪn] *n* дождь
rainbow ['reɪnbəʊ] *n* радуга
raise [reɪz] *v* поднимать
ray [reɪ] *n* луч
reach [ri:tʃ] *v* достигать, добираться до
ready ['redi] *a* готовый
really ['riəli] *adv* действительно, на самом деле
reason [ri:zn] *n* причина; оправдание, основание
receive [rɪ'si:v] *v* получать
refuse [rɪ'fju:z] *v* отказать(ся)
remain [rɪ'meɪn] *v* оставаться
remember [rɪ'membə] *v* вспоминать, помнить

repeat [ri'pi:t] *v* повторять
rest [rest] *v* отдыхать; *n* отдых
rest *n* остаток, оставшееся
return [rɪ'tɜ:n] *v* возвращаться
reward [rɪ'wɔ:d] *v* вознаграждать; *n* награда
rich [rɪtʃ] *a* богатый
be rich in изобиловать (*чем-либо*)
rid [rid] (**rid, ridded**) *v* избавлять
right [raɪt] *a* правый, справедливый
be right быть правым
on one's right справа
ripen ['raɪpən] *v* зреть, созревать
rise ['raɪz] (*rose, risen*) *v* подниматься; всходить (*о солнце*)
rise to one's feet встать на ноги

river ['rɪvə] *n* река
rock [rɒk] *n* скала
roll [rəʊl] *v* кататься
root [ru:t] *n* корень
rose [rouz] см. *rise*
round [raʊnd] *prp* вокруг, кругом
rub [rʌb] *v* тереть, потирать
rule [ru:l] *v* править
rule over править (*чем-либо, кем-либо*)
ruler ['ru:lə] *n* правитель
run [rʌn] (*ran, run*) *v* бежать
run away убегать
run out выбегать
run up подбегать
rush [rʌʃ] *v* бросаться

S

sacred ['seɪkrɪd] *a* священный
sad [sæd] *a* печальный
be sad печалиться, горевать
sadness ['sædnɪs] *n* печаль
safely ['seflɪ] *adv* безопасно, благополучно
said см. *say*
same [seɪm] *a* тот же самый, то же самое
sand [sænd] *n* песок
sang [sæŋ] см. *sing*
sank [sæŋk] см. *sink*
sap [sæp] *n* сок (*растения*)
sat [sæt] см. *sit*

satisfy ['sætɪsfai] <i>v</i> удовлетворять	side <i>n</i> сторона, бок
save [seiv] <i>v</i> спасать	sigh [saɪ] <i>n</i> вздох, дуновение
saw [sɔ:] <i>см.</i> see	sight [saɪt] <i>n</i> вид, зрелище
say [seɪ] (said , said) <i>v</i> сказать, говорить	at first sight с первого взгляда
scalp [skælp] <i>n</i> скальп	sign [saɪn] <i>n</i> знак
take a scalp скальпировать	as a sign в знак
scalp-hunter ['skælp,hʌntə]	silence ['saɪləns] <i>n</i> молчание
охотник за скальпами	in silence молча
scar [skɑ:] <i>n</i> шрам	silent ['saɪlənt] <i>a</i> молчаливый,
scatter ['skætə] <i>v</i> разбрасывать, рассыпывать	безмолвный
scrape [skreɪp] <i>v</i> скоблить, скре- сти	silly ['sili] <i>a</i> глупый
search [sə:tʃ] <i>n</i> поиски	silver ['sɪlvə] <i>n</i> серебро; <i>a</i> се- ребряный
in search of в поисках	sing [sɪŋ] (sang , sung) <i>v</i> петь
second ['sekənd] <i>num</i> второй	sink [sɪŋk] (sank , sunk) <i>v</i> погру- зиться, утонуть
see [si:] (saw , seen) <i>v</i> видеть, попытаться	sister ['sistə] <i>n</i> сестра
see off провожать	sit [sɪt] <i>v</i> сидеть
seem [si:m] <i>v</i> казаться	sit up приподняться, сесть (<i>в постели</i>)
seize [si:z] <i>v</i> схватить, хватать	six [siks] <i>num</i> шесть
send (sent) <i>v</i> послыдать	skin [skɪn] <i>n</i> кожа, шкура
send away прогонять, отсы- лать	sky [skai] <i>n</i> небо
sent <i>см.</i> send	slave [sleɪv] <i>n</i> раб
serve [sə:v] <i>v</i> служить	sleep [sli:p] (slept) <i>v</i> спать
set (set) <i>v</i> ставить, класть; за- ходить (<i>о солнце</i>)	go to sleep засыпать
set down положить, поставить на землю	small [smɔ:l] <i>a</i> маленький, не- большой
set off отправляться	smell [smel] (smelt) <i>v</i> пахнуть
set one's nets забрасывать сеть	smelt <i>см.</i> smell
set out отправляться	smile [smail] <i>v</i> улыбаться
several ['sevrəl] <i>a</i> несколько	smoke [smouk] <i>n</i> дым; <i>v</i> курить
shadow ['ʃædou] <i>n</i> тень	smooth [smu:ð] <i>a</i> гладкий
shake [seɪk] (shook , shaken) <i>v</i>	snow [snou] <i>n</i> снег; <i>v</i> снежить
трясти(сь), дрожать	it snows идет снег
shall [ʃæl] (should) <i>v</i> спомог.	so [sou] <i>adv</i> так, таким образом, настолько
глагол для будущего времени	soft [sɔft] <i>a</i> мягкий; редкий (<i>о дыне</i>)
shape [seɪp] <i>n</i> вид, образ	some [səm] <i>pron</i> несколько, не- которое количество, некоторые; некий, некоторый, какой-то, какой-нибудь
shell [ʃel] <i>n</i> ракушка	someone ['sʌmwaɪn] <i>n</i> кто-то, кто-нибудь
shine [sain] (shone) <i>v</i> светить, сиять	sometimes ['sʌmtaɪmz] <i>adv</i> иногда
shirt [ʃe:t] <i>n</i> рубашка	son [sən] <i>n</i> сын
shone [ʃɔ:n] <i>см.</i> shine	song [sɔŋ] <i>n</i> песня
shook [fuk] <i>см.</i> shake	soon [su:n] <i>adv</i> скоро, вскоре
shoot [ʃu:t] (shot) <i>v</i> стрелять	sooner or later рано или поздно
shore [ʃɔ:] <i>n</i> берег (<i>моря, озера</i>)	sorrow ['sɔrou] <i>n</i> горе, печаль
short [ʃɔ:t] <i>a</i> короткий, низенький	sorry ['sɔri] <i>a</i> сожалеющий
shoulder ['souldə] <i>n</i> плечо	be sorry сожалеть, жалеть
shout [ʃaut] <i>n</i> крик; <i>v</i> кричать	
show [ʃou] <i>v</i> показывать	
shut [ʃt] (shut) <i>v</i> закрывать	

soul [soul] <i>n</i> душа	stretch [stretʃ] <i>v</i> тянуться, простираясь
sound [saʊnd] <i>n</i> звук; <i>v</i> звучать	stretch out протягивать
south [saʊθ] <i>a</i> южный	strike [straɪk] (struck) <i>v</i> удалять, бить
spark [spɑ:k] <i>n</i> искра	string [strɪŋ] <i>n</i> веревка, бечевка
sparkle [spa:k'l] <i>v</i> сверкать	<i>a string of fish</i> связка рыбы
speak [spi:k] (spoke, spoken) <i>v</i>	strip <i>n</i> полоса
говорить, разговаривать	strong [strɔ:g] <i>a</i> сильный, крепкий
spear [spi:e] <i>n</i> копье	struck <i>c.m.</i> strike
spell [spel] <i>n</i> чары, заклинание	struggle [strægl] <i>n</i> борьба
cast a spell околдовать	stumble [stʌmbl] <i>v</i> споткнуться, запинаться
spend [spend] (spent) <i>v</i> расходовать; проводить	such [sʌtʃ] <i>a</i> такой
spend one's anger изливать свой гнев	suddenly ['sʌd(ə)nli] <i>adv</i> вдруг
spirit ['spɪrit] <i>n</i> дух; <i>pl</i> настроение	suffer ['sʌfə] <i>v</i> страдать, пострадать
high spirits хорошее настроение	sugar ['sʊgə] <i>n</i> сахар
spoke [spouk] <i>c.m.</i> speak	summer ['sʌmə] <i>n</i> лето
spoken [spoukn] <i>c.m.</i> speak	sun ['sʌn] <i>n</i> солнце
spot [spɒt] <i>n</i> пятно; место	sunshine ['sʌnʃain] <i>n</i> солнечный свет
sprang [spræg] <i>c.m.</i> spring	supper ['sʌpə] <i>n</i> ужин
spring [sprɪŋ] (sprang, sprung) <i>v</i>	sure [su:e] <i>a</i> уверенний
прыгать; <i>n</i> родник, ключ	be sure быть уверененным
spring [sprɪŋ] <i>n</i> весна	make sure убедиться, удостовериться
squirrel ['skwɪrəl] <i>n</i> белка	to be sure конечно, разумеется
stand [stænd] <i>v</i> стоять; выдерживать, выносить	swallow ['swɔ:lou] <i>v</i> глотать, проглатывать
stand up вставать	swam <i>c.m.</i> swim
star [stɑ:] <i>n</i> звезда	swamp [swæmp] <i>n</i> болото
start [stɑ:t] <i>v</i> начинать; отправляться, пускаться в путь	swan [swən] <i>n</i> лебедь
stay [stei] <i>v</i> оставаться	sweep [swi:p] (swept) <i>v</i> мачтиться, устремляться
steal [sti:l] (stole, stolen) <i>v</i> воровать, красть	sweet [swi:t] <i>a</i> сладкий
step [step] <i>n</i> шаг	sweetheart ['swi:θə:t] <i>n</i> возлюбленная
take a step сделать шаг	swift [swif:t] <i>a</i> быстрый
stick [stik] <i>n</i> палка	swim [swim] (swam, swum) <i>v</i> плавать, плыть
still <i>adv</i> еще, все еще	swim up подплыть
stolen [stouln] <i>c.m.</i> steal	syrup ['sɪrəp] <i>n</i> сироп
stone [stoun] <i>n</i> камень	
stood [stʊd] <i>c.m.</i> stand	
stoop [stu:p] <i>v</i> наклоняться, наклонгаться	
stop [stɒp] <i>v</i> останавливаться, прекращать	
storm [stɔ:m] <i>n</i> буря	
story ['stɔ:ri] <i>n</i> рассказ, история	
strange [streindz] <i>a</i> странный, неведомый	
stranger ['streindzə] <i>n</i> незнакомец	
strap [stræp] <i>n</i> ремень	
strength [stregθ] <i>n</i> сила	

Т

tail [teil] <i>n</i> хвост
take [teik] (took, taken) <i>v</i> брать, взять; отвести, отвезти
one cannot take one's eyes off не может отвести глаз
take for принимать
take off убрать, удалить; снять
take out вынимать
take up поднимать

talk [tɔ:k] <i>v</i> говорить, разговаривать;	to-day [tə'dei] <i>n</i> сегодняшний день; <i>adv</i> сегодня
talk over обсудить	together [tə'gedə] <i>adv</i> вместе
tall [tɔ:l] <i>a</i> высокий	toil [tɔ:l] <i>n</i> труд
tame [teim] <i>v</i> приручать	told [tould] <i>c.m.</i> tell
taste [teist] <i>v</i> пробовать (на вкус)	tomahawk ['təməhɔ:k] <i>n</i> томагавк (индейский боевой топор)
taught [tɔ:t] <i>c.m.</i> teach	to-morrow [tə'mɔrou] <i>adv</i> завтра
teach [ti:tʃ] (taught, taught) <i>v</i> учить, научить	too [tu:] <i>adv</i> также, тоже; слишком
tell [tel] (told, told) <i>v</i> сказать, рассказать; велеть	top <i>n</i> вершина, верх
ten [ten] <i>num</i> десять	touch [tʌtʃ] <i>n</i> прикосновение; <i>v</i> трогать, касаться, тронуть, растрогать
terrible ['terəbl] <i>a</i> ужасный	at one's touch при чьем-либо прикосновении
test [test] <i>v</i> испытывать	towards [tə'wɔ:dz] <i>prep</i> по направлению
than [ðæn] <i>cj</i> чем (при сравнении)	travel [trævl] <i>n</i> путешествие; <i>v</i> путешествовать
thank [θæŋk] <i>v</i> благодарить	tree [tri:] <i>n</i> дерево
that [ðæt] <i>pron</i> тот, этот, который; <i>cj</i> что	tremble [trembl] <i>v</i> дрожать, трястись
themselves [ðem'selvz] <i>pron</i> (они) сами	trial [traɪəl] <i>n</i> испытание, злоключение
then [ðen] <i>adv</i> тогда, затем, потом	tribe [traib] <i>n</i> племя
these [ði:z] (<i>мн. ч. от this</i>) эти	trick [trik] <i>n</i> фокус, проделка, шутка
thick [θɪk] <i>a</i> толстый, густой	trophy ['troufi] <i>n</i> добыча, трофей
thick and fast сплошной пеленой (о падающем снеге)	trouble [trʌbl] <i>v</i> беспокоить, тревожить;
thin [θɪn] <i>a</i> тонкий; худой	<i>be troubled</i> беспокоиться
thing [θɪŋ] <i>n</i> вещь	true [tru:] <i>a</i> правдивый, истинный
think [θɪŋk] (thought, thought) <i>v</i> думать	<i>it is true</i> правда, верно
think of придумать	trunk [trʌŋk] <i>n</i> ствол (дерева)
third [θɜ:d] <i>num</i> третий	truth [truθ] <i>n</i> правда
this (<i>мн. ч. these</i>) <i>pron</i> этот, эта, это, вот	<i>the truth is</i> по правде говоря
those [ðoʊz] (<i>мн. ч. от that</i>) те	try [traɪ] <i>v</i> пытаться, стараться; пробовать
though [ðoʊ] <i>cj</i> хотя	turn [tə:n] <i>v</i> повернуть(ся); <i>n</i> очередь
thought [θɔ:t] <i>n</i> мысль	in one's turn в свою очередь
thought [θɔ:t] <i>c.m.</i> think	in turn по очереди
thousand ['θaʊzənd] <i>num</i> тысяча	turn away отвернуться
in thousands тысячами	twelve [twelv] <i>num</i> двенадцать
threw <i>c.m.</i> throw	twig [twig] <i>n</i> ветка, ветвь
through [θru:] <i>prep</i> через	
throw [θrou] (threw, thrown) <i>v</i> бросать; кидать; забросить (удочку)	
thus [ðʌs] <i>adv</i> так, таким образом	
till <i>cj</i> до тех пор, пока не...; <i>adv</i> до	
time <i>n</i> время	
for a time некоторое время	
from time to time время от времени	
tire [taɪə] <i>v</i> утомляться, уставать	
(be) grow tired уставать	

U

ugly ['ʌglɪ] <i>a</i> безобразный, некрасивый
uncle [ʌŋkl] <i>n</i> дядя
under ['ʌndə] <i>prep</i> под

understand [,ʌndə'stænd] (**under-**
stood) *v* понимать
understood [,ʌndə'stud] *c.m.* **un-**
derstand
uneasy [ʌn'i:zɪ] *a* беспокойный
be **uneasy** беспокоиться, тре-
вожиться
unhappy [ʌn'hæpɪ] *a* несчастный
unnatural [ʌn'pætʃrəl] *a* про-
тивоестественный
up *adv* кверху, вверху
upon [ə'pɔn] = **on**
use [ju:s] *n* польза, применение;
v [ju:z] пользоваться, применять;
иметь обыкновение (*примен.*
только в прошедшем времени)
useless ['ju:slis] *a* бесполезный
usual ['ju:zɪəl] *a* обычный
as **usual** как обычно

V

very ['verɪ] *adv* очень; *a* самый
(*как усиление*)
victory ['vɪktəri] *n* победа
village ['vɪldʒ] *n* деревня
voice [voɪs] *n* голос

W

waist [weɪst] *n* талия
wait [weɪt] *v* ждать
wake (up) [weɪk] (**woke**) *v* будить,
просыпаться
walk [wɔ:k] *v* гулять, ходить
wampum ['wɔ:təm] *n* раковины,
употреблявшиеся в качестве
денег; ожерелье из таких ра-
ковин (*у индейцев*)
wander ['wɔ:ndə] *v* бродить
want [wɔ:nt] *v* хотеть; *n* недоста-
ток, отсутствие
for the want of из-за отсут-
ствия
war [wɔ:] *n* война
war-chief ['wɔ:tʃi:f] *n* военный
воаждь, предводитель отряда
war-cry ['wɔ:kraɪ] *n* боевой клич
war-dance ['wɔ:dæ:ns] *n* боевой
танец
warden [wɔ:dn] *n* страж
warm [wɔ:m] *v* согреть, отогреть;
a теплый
be **warm** согреться

warm oneself греться
warmth [wɔ:mθ] *n* тепло
warn [wɔ:n] *v* предупреждать
warning ['wɔ:nɪŋ] *n* предупре-
ждение
give a warning предупредить
war-paint ['wɔ:peɪnt] *n* краска,
которую индейцы наносили на
тело перед военным походом
war-path ['wɔ:ræ:θ] *n* тропа
войны
warrior ['wɔ:tɪər] *n* воин
war-song ['wɔ:sɒŋ] *n* военная
песня
was [wɔ:z, wəz] *c.m.* **be**
wash [wɔ:ʃ] *v* мыть, умывать(ся);
wash off смывать
watch [wɔ:tʃ] *v* наблюдать; *n* на-
блюдение, стража
keep watch наблюдать, сторо-
жить
watch over сторожить
water ['wɔ:tə] *n* вода
wave [weɪv] *v* махать; *n* волна
way [wei] *n* путь, дорога; способ,
манера
in a wrong way неверно, не-
правильно
(in) this way так, таким обра-
зом
make one's way идти, прох-
одить, прокладывать себе до-
рогу
weak [wi:k] *a* слабый
weapon ['wepən] *n* оружие
weather ['wedə] *n* погода
week [wi:k] *n* неделя
welcome ['welkəm] *int* добро по-
жаловать; *v* приветствовать,
радушно принимать
well [wel] *adv* хорошо; *int* ну!
be **well** быть здоровым
we'll = we shall
went *c.m.* **go**
wet *a* мокрый
what [wɔ:t] *pron* что, какой
when [wen] *adv* когда
where [weə] *adv* где, куда
which [wɪtʃ] *pron* какой, который
(из нескольких)
while [wail] *n* время, промежуток
времени; *cj* пока, в то время
как
whip [wɪp] *n* кнут; *v* быть кнутом

- white** [waɪt] *a* белый, седой
grow white седеть
who [hu:] *pron* кто, который
whole [houl] *a* целый, весь
whose [hu:z] *pron* (род. пад. от
 who) чей, чья, чье, чьи
why [wai] *adv* почему
that is why вот почему
wide [waɪd] *a* широкий; *adv* широ-
 коко
wife [waɪf] *n* жена
wigwam ['wigwæm] *n* вигвам
 (жилище из шкур или бересты
 у индейцев)
wild [waɪld] *a* дикий
will (would) *вспомог. глаг.* для
 будущего времени
will *n* воля
 at the will of по воле
willow ['wilou] *n* ива
win (won) *v* выигрывать, по-
 беждать
wind [wind] *n* ветер
wing [wɪŋ] *n* крыло
winter ['wɪntə] *n* зима
wise [waɪz] *a* мудрый
wish [wɪʃ] *n* желание; *v* желать
with [wið] *prep* с, со
without [wið'aut] *prep* без
woke up *см. wake up*
wolf [wʊlf] (*мн. ч. wolves*) *n* волк
- wolves** [wulvz] *n мн. ч. от wolf*
woman ['wʊmən] (*мн. ч. women*
 ['wɪmɪn]) *n* женщина
wonder ['wʌndə] *v* удивляться
wonderful ['wʌndəfʊl] *a* чудес-
 ный, удивительный, прекрас-
 ный
wood [wud] *n sing.* дерево, дрова;
pl лес
wooden ['wudn] *a* деревянный
work [wɜ:k] *n* работа; *v* рабо-
 тать
word [wɜ:d] *n* слово
world [wɜ:ld] *n* мир, вселенная
would [wud] *см. will*
wrap [ræp] *v* заворачивать, заку-
 тывать
wrap oneself заворачиваться
wrestle [resl] *v* бороться
wrinkle [rɪŋkl] *n* морщина
wrong [rɒŋ] *a* неправильный, не-
 верный

Y

- year** [jɜ:] *n* год
yet [jet] *adv* еще, все еще; *cj*
 все же, несмотря на это
young [jʌŋ] *a* молодой, юный
yourself [jɔ:'self] *pron* сам; себя
youth [ju:θ] *n* юноша

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В 1957 ГОДУ ЛЕНИНГРАДСКИМ
ОТДЕЛЕНИЕМ УЧПЕДГИЗА ПО
РЕДАКЦИИ АНГЛИЙСКОГО ЯЗЫКА
ВЫПУСКАЮТСЯ В СВЕТ КНИГИ:

1. Книга для чтения на английском языке в VI классе. (Обработка Л. Я. Левит.)

Книга содержит небольшие рассказы с занимательными сюжетами, имеющими общеобразовательное значение.

2. Английские сказки. Книга для чтения на английском языке в VII классе. (Обработка Е. И. Шаргородской.)

3. МЕРИ МЕЙПС ДОДЖ. Серебряные коньки. Книга для чтения на английском языке в VII классе. (Обработка Н. Я. Дьяконовой и М. Л. Рикман.)

В книге рассказывается о жизни бедной голландской семьи, о преодолении членами этой семьи всяких трудностей и препятствий ценою упорства и храбрости.

4. МАИН РИД Т. Юные охотники. Книга для чтения на английском языке в VIII классе. (Обработка М. И. Айнбinder и И. Н. Гилинского.)

Книга повествует о приключениях трех мальчиков.

5. Сборник английских текстов в транскрипции и тонограммах для внеклассной работы в школе.

В сборник включены стихотворения, инсценировки сказок, сцены и отрывки произведений художественной прозы, загадки и т. п. Все тексты даны в транскрипции и снабжены тонограммами.

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